

BEAUFRONS;  
OR,  
A New-DISCOVERY of  
**TREASON,**  
UNDER  
The *FAIR-FACE* and *MASK*  
OF  
**RELIGION,**  
AND OF  
*LIBERTY* of *CONSCIENCE*.

In an ANSWER to the  
**Protestant Reconciler.**

In which is PROVED,  
That the *Protestant-Reconciler* Encouraged the New-  
Discovered *Plot*, by his giving out unto the People,  
That the *King* and *Governours* were, and are, the *Betrayers* of their *Liberties*; And therefore *Deserve Death*.

---

By One of HIS MAJESTY'S *Chaplains*.

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# RELIGION

THE HISTORY OF THE

RELIGIOUS

OF THE

OF THE



REVERENDO

Admodum in Christo Patri, Doctissimóq;

Antistiti, ac DOMINO D.

SETHO

*EPISCOPO SARISBURIENSI,*

Nec-non

NOBILISSIMI ORDINIS

à Periscelide Dicti

Cancellario,

Tractatum Hunc

In Summæ Observantiæ Symbolum

Humillimè Dicat Dedicátque,

Ecclesiæ verè Anglicanæ  
Filius Observantissimus.

REVISED

Admonition in Christ's Faith

ST. PAUL

TO THE ROMANS

NOBILISSIMI ORDINIS

Cancellario

In 1640

1640

1640

1640

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TO THE  
READER.

COURTEOUS SIR,

**I**T is humbly conceived, that this  
**T**REATISE, small in its Bulk,  
but great in its Weight, will be Ac-  
ceptable unto all who Love their *King*  
and *Church* ;

Because, it so *Seasonably* Discovers  
the Plots and Designs of the Enemies  
to Both.

And

To the READER.

And although the *Ambour* was fully Satisfied,

That the *Dissenters* Principles were *Treasonable*, and inconsistent with the Safety of our *English Monarchy*, and of our *Churches* Welfare ;

Yet, he little thought, They would so soon have given the World a Proof thereof, as they have done in their *NEW PLOT* against the *King's Most Sacred Person*, and against His *Royal Highness the Duke of York*, which, by Divine Providence, is so happily discovered, and, we hope, Totally Prevented.

Stephen

To the READER.

*Stephen Colledge's*, and their Treason detected, fully Answers the *Reconciler*, and proves sufficiently,

That no *Condescension* can safely be Granted unto the *Dissenting Brethren*, untill they have openly *Renounced* their *Traiterous Principles*, and have given some Better Signs of their *Loyalty*.

For, as this TREATISE Foretold, so now, their *New Treason* Discovered, has proved it to be a Truth, that they are, and will be, as Dangerous, if not more, than the *Papists*.

And, this *Plot*, together with the

*Popish*

To the READER.

*Popish Plot*, does clearly evidence,  
farther, this Truth also,

That our *King* and *Governours*  
have no true *Friends* to trust unto,  
but onely the True *Episcopal-Church-*  
*Men* of *England*.

For the Principles of all other Par-  
ties lead them into *Faction* and *Re-*  
*bellion* : from which

*Good Lord Deliver Us.*

July 2d, 1683.

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## CHAP. I.

## CHAP. I.

*The true Notion of a* PROTESTANT.

**N**Ever was the Christian World more abus'd with any *Word*, under the Pre-  
 tence of Religion, than with this of  
*Protestant*: And especially in this  
 Our Factious and Disloyal *Age* and  
*Country*; In which, this Word has been, and still is,  
 made odious, and a very Covert for all Religious-  
 Male-Contents in Church and State. For, All Par-  
 ties and Sects, that would not be deemed *Papists*,  
 have Christened and Styled themselves *Protestants*,  
 Although they have been, and still are, the most  
 erroneous, vitious and dissolute Persons in the World,  
 both as to *Principles* and *Practices*.

And for as much as a Late Authour Entitles him-  
 self and his Book,

## THE

## PROTESTANT RECONCILER.

But has not told his *Reader*, Who are the Persons he  
 understands by *Protestants*; We therefore entreat the  
 said *Reconciler*, to inform the World, What he means  
 by, *A Protestant*:

B

For,

For, if by *Protestants* the *Reconciler* understands, All those men who disown, and Protest against, the *Name of Papist*; Then, in truth, the *Turks and Jews* may, as deservedly, be called *Protestants*: But if he says, that by *Protestants*, he means, All *Christians* who Renounce *Popery*,

Then he would doe well,

1. To define what is *Popery*.
2. To let us know, who are the Persons that renounce *Popery* so defined.

For by *Popery*, the Church of *Rome* means, the *Pope's Supremacy*, and whoever denies that, is no *Papist* at *Rome*, Let his other Opinions be never so *Canonical*.

And by *Protestantism*, the Church of *England* understands, the Pious Doctrine of the *King's Supremacy* in Opposition unto that of the *Pope's*; And whoever denies the *King's Supremacy*, is no *Protestant* in *England*, Let his other Tenets be never so *Orthodox*.

Wherefore, Once again, We request the *Reconciler*, not to amuse the World with any *Bug-Bear* Words—But in plain English to Unriddle,

Who, and What, are the Persons, he discriminates, from all others, by the Specious Title of *Protestants*:

For, if the *Reconciler* be a genuine Son of the Church of *England*, as now established (*which we very much doubt*) He cannot but know, That our Church and State, own and acknowledge, None to be *Protestants* in *England*, but onely such, who in their

their Consciences and Principles, allow of, and Protest for,

*The King's Supremacy:*

And, by the King's Supremacy we mean, " A Foll. Ch. Hist. l. 9. p. 53  
 " Power in the King, given to him by Almighty God,  
 " to Restore Religion when decayed, to Reform the  
 " Church when corrupted, and to Protect the same  
 " when Reformed.

This is the *Supremacy* which the *German Princes* ( being the first *Reformers* ) Assumed to themselves , exercising their own Authority, in Ordering and Settling Church-Matters within their own Dominions. And because they all *Protested* against the *Pope's Supremacy*, and Defended that of their own, Therefore were they called *Protestants*.

In like manner, *King Henry the Eighth* was the first *Protestant* Prince in *England*, for no other Reason; But because he was the first *King of England* ( since the Reformation ) who strenuously vindicated his Own *Regal Supremacy*, And *Protested* against the *Pope's* Usurpation and Tyranny over Kings and their Subjects.

For which the *Pope of Rome* Excommunicated *King Henry the Eighth*, and Branded him with the Name of *Heretick* and *Protestant*.

And notwithstanding *King Henry's* being a perfect and Rigid *Papist*, in all points of Doctrine, according to the *Church of Rome*; yet, because he Assumed his Own *Supremacy*, and Abjured that of the *Pope's*, he is Therefore styled ( and that very truly )

*A Protestant :*

And our Statute-Laws call all them who deny the *King's Supremacy*, *Recusants*, whether they be *Presby-*

*terians, Independents, Anabaptists, or Quakers, The Law Names all Recusants; and indeed such They are, and Not Protestants.*

For, as in the *Church of Rome*, no man is counted a *Papist*, but onely he who declares for the *Pope's Supremacy*; So in the *Church of England*, no man is, nor ought to be reckoned, a *Protestant*, but onely he, who, in Thought, Word and Deed, is for the *King's Supremacy*, as above stated:

These things being Premised,

We are of Opinion, That the *Reconciler* has Mistaken his own Title: for in equity and honesty, he should have Entitled

Himself and his Book,

*The Recusant (and not the Protestant) Reconciler.*

For we know no *Protestants* in *England* that need any *Reconciliation*, unless it be the *Beaufronts*, alias, *Fair-faced Protestants*, *Who* have *God* and the *King* in their Mouths, but the *Devil* in their Hearts; *Who* Speak their Prince *fair to his face*, but will Wound his Reputation, and cut his Throat behind his Back.

*Who* will take and swallow all Oaths, particularly, those of *Supremacy* and *Allegiance*; And yet, will enter into a *Scotch-Covenant*, or into a *Shaftsburian-ASSOCIATION*, and Plot Treason and Rebellion against their *King* and his Government.

*Who* will cry-up the *Church of England*, and yet cry-down the *Bishops*.

*Who* will on a *Sunday-Morning* go to *Divine-Service* in the *Parish-Church*, and receive the Sacrament *Kneeling*, and yet in the *Afternoon*, *Contrary to their Oath*



*Oath of Allegiance*, will go to a *Seditious Conventicle*:  
These are the Tares among the Wheat, the very  
Pests of the Nation :

And indeed, They want a *Reconciliation*, that is,

Of their ungodly *Principles* and *Practices* to  
*Piety*.

Of their *Knavery* to *Honesty*.

Of their *Perjury* and *Hypocrisie* to *Truth*.

Of their *Faction* to *Loyalty*.

Except these dissembling *Beaufronts*, we know no  
*Protestants* that need any *Reconciliation*: for in *Eng-  
land* there are no *Protestants* (except the *Beaufronts*)  
but only the true-hearted and *Loyal Episcopal* men,  
who, in Heart and Conscience, *Own*, and *Protest* for  
(according to our *Churches Articles*, 34, 36, 37.)

( 1. ) *The King's Supremacy*.

( 2. ) *The Churches Authority in Ordering Rites  
and Ceremonies*.

( 3. ) *The Episcopal Government*, as now establish-  
ed, Asserting the Distinct Orders, of *Bishops*,  
*Priests* and *Deacons*.

( 4. ) *Who give due Obedience to the Churches Or-  
ders and Constitutions*.

These are the onely *Protestants* in *England*: As for all others, the *Laws* of the *Realm* Notifie them by the Name of *Recusants*:

So then, it is a most Certain Truth (though a Paradox to the *Vulgar*) That although there be Myriads of Men in *England*, who pass for *Protestants*, and call themselves *Protestants*, yet in truth and reality, they are *Recusants*; They all, Combining and Siding with the *Papists* against the *King's* Supremacy, do, by so doing, declare themselves to be

*No Protestants*:

And, the onely way to Reconcile these *Recusants* unto our *Church*, is, in the first place, to persuade them to become *Protestants*, that is to say, to persuade them to Own, and Protest for, the *King's* Supremacy in *Ecclesiastick* Matters, and to become Obedient to his *Laws*, *Civil* and *Ecclesiastick*, for till this be done, as was said before,

They are *No Protestants*:  
And, of this Nature and Character are all the *Dissenters* in *England*, to wit, *Recusants*, and not *Protestants*.

For, they all deny the *King's* Supremacy; which is the Essence and Foundation of *Protestantism* in Opposition to *Popery*.

And whoever pleads for them to be Reconciled to the *Church* of *England*, without an open Recantation of their *Popish* Principles (as does the *Reconciler*) is guilty of a *Præmunire*, and smells more of a *Papist*, than of a *Protestant*.

This then being the proper Notion of a *Protestant*,  
We once more petition the *Reconciler*, That he would be pleased to inform us, who are the *Protestants*,

*stants*, for whom he so earnestly pleads, and unto whom he so passionately craves a *Condescension* may be granted by *the King*, and *the Governours*:

If he says, They be the *Dissenting-Brethren* (as he has it in his Title Page) then he grossly mistakes himself;

For the *Dissenters* are *No Protestants*, Because, they all deny

*The King's Supremacy.*

Which is the onely Badge and Characteristical Note of a *Protestant*.

Now, that All the *Dissenters* do so, is easily proved, by their own Avowed and Declared Principles and Practices:

The *Dissenters* in *England*, although they be very numerous, yet, they may be reduced unto four *Ranks* and *Sects*, which will comprehend them all, at least all those which are of any Bulk and Note among us;

*Presbyterians.*

*Independents.*

*Anabaptists.*

*Quakers.*

Such as the

All which *Sects* we shall in order prove, to be *No Protestants.*

## CHAP. II.

*The Presbyterians No Protestants.*

**T**He *Presbyterians* are no *Protestants*, in as much as They Deny.

*The King's Supremacy:*

And in Opposition thereunto, They Set up their own *Ecclesiastick Consistory* above the *King* and his *Power* :

For by their *Consistorian Power* They pretend they may, and actually they have censured and deposed their own *Natural Prince*, raised War by *Oath* and *Covenant* against *Him*; when he would not yield himself a *slave* to their Demands and *Consistorian Tyranny*.

This is too well known in *Scotland* and *England*; and needs no farther proof:

French Disci.  
Ecclef. c. 5.  
of the Consi-  
story.

And although they do declare with the *French Presbyterians*,

“That a *Magistrate* may be called and employed “in the charge of an *Elder* in the Consistory, yet, it “is with such a Restraint and Limitation, as that the “Execution of one of the Functions must not hinder “the other, and bring no prejudice to the Church; that is, to their Consistorian Power, which is to overrule and controll the *Magistrate* in matters *Ecclesiastick*.

It

It is to be Noted,

That the first *Presbyterian Consistory*, erected in Opposition to *Monarchy* and *Episcopacy*, that ever we heard of, was first in *Geneva*, Setled by *Calvin* and *Beza*,

And the First *Presbyterian Consistory* Setled in *Scotland*, was by *John Knox*, who came from *Geneva*, and brought from thence the Platform of *Presbytery*.

And the First *Presbyterian Consistory*, that ever was in *England*, was held at *Wandsworth* in *Surrey*, Anno Dom. 1572.

*Bishop Bancroft English*  
*Scotizing, l.*  
3. c. 1.  
Full. Hist. 1.  
9. p. 103.

And most of the Chief Men of this *Presbyterian Consistory* (which was the *First-Born* of all *Presbytery* in *England*) came from *Geneva*, especially Mr. *Tho. Cartwright*, and *Walter Travers*, who both meeting with discontents in *Trinity College* in *Cambridge*, travelled to *Geneva*, and there were Catechised in the *Presbyterian Doctrine* and *Discipline*. And Mr. *Travers*, *G.G.Ch.Hist.* after he had left *Geneva*, went to *Antwerp*, and there *p. 237.* having received *Ordination* of the *Presbyterians*, upon his return, he in *England* bitterly exclaimed against the *Episcopal Government* of our *Church*, as then established in *Queen Elizabeths* Reign.

Thus *Geneva* and *Antwerp* gave the first Breath to *Presbytery* in *England* and *Scotland*.

And that all these *Presbyterian Consistories*, in their very first Foundation and Erection, were against *Monarchy* and *Regal Supremacy*, is evident, from *John Calvin* the *Primo-Pater* of them all, who has openly in Print, Declared his Judgment in *Two Remarkable Points* concerning *Kingly Government* :

1. That *Aristocracy* or *Democracy* is to be preferred before *Monarchy*.

2. That if *Kings* prove *Heretical*, *Ungodly*, or *Tyrannical*, Then, they may, and ought to be *Deposed* by the *Tribunes* or *Primes* of the people.

As to the first Point, *Calvin* delivers himself in these words, *scil.*

*Calvin. Instit. l. 4. c. 20. §. 8. p. 306.*

"*Equidem si in se considerentur tres illæ quas ponunt Philosophi, Regiminis Formæ, minimè negaverim vel Aristocratiam, vel temperatum ex ipsa & Politia Statum aliis Omnibus longè excellere, &c.*

That, if all the Forms of Government, which Philosophers and Ancient States-Men have propounded, were well weighed and considered, then in his judgment, That of *Aristocracy*, or a *Commonwealth* Modelled out of it, would appear to be infinitely the best Form: And that because, *Rarissimè contingit Reges ità sibi moderari, &c.* It rarely happens that Kings Govern either themselves, or others, well.

Wherefore, says *Calvin*, *Ut libenter fateor nullum esse Gubernationis genus isto beatius, sic & Beatissimos cenſeo quibus hac conditione frui licet, &c.* As I freely confess there is no kind of Government more happy, than that of a *Free Commonwealth*; So I judge them most happy who are permitted to enjoy the same: And, *Patriæ suæ Proditores, &c.* They are all *Traytors* to their *Country* who do not use their utmost endeavours to promote and maintain the same.

These expressions are sufficient to shew what a bad opinion *Calvin* had of either *Kings* or *Monarchy*.

As to his Second Position,

That *Kings* may, and ought to be deposed, if they be wicked and ungodly, and do not Govern according to God's Word: Be pleased to read his Comment on *Dan. 6. 22, 25.* where he assures his Reader.

"That, earthly Princes (*abdicant se*) devest them- Calvin in *Dan.*  
 "selves of all right to Power, when they Rebell against 6. 22.  
 "God, and are unworthy to be accounted in the num-  
 "ber of Men (that is, as Dr. *Nalson* descants upon his *Nalson's Com-*  
 "words, in plain English, They do not *deserve to* *mon Inter. p.*  
 "*live*) and men ought rather to spit in their faces, 226.  
 "than to obey them (*ubi sic prateruiunt*) when  
 "they become so malepertly proud or froward, as to  
 "endeavour to despoil God of his Right, &c.

And in his *Institutes*, (a) Mr. *Calvin* confesses, (a) *Si qui*  
 That although it be not lawfull for *Private Men* to *nunc sint pa-*  
 rise up against their *King*, yet, *Si qui nunc sint Popu-* *pulares Magi-*  
*lares Magistratus ad Moderandam Regum Libidinem* *stratus ad mo-*  
*constituti, &c.* Where there are *Magistrates* elected *derandam Re-*  
 out of the People, or where there are *Three Orders* *gum libidinem*  
 or *States*, such as of *King, Lords* and *Commons*; There *constituti,*  
 the *People* ought, by their Representatives, to mode- *(quales olim*  
 rate their *King's Ill Government*, to punish his Vice *erant, qui La-*  
 and Tyranny, and to Over-Rule *Him*, as the *Ephori* *cedæmoniis*  
 did the *Lacedæmonian Kings*, and as the *Peoples Tri-* *Regibus oppo-*  
*bunes* did the *Roman Consuls*, whom they *Deposed* *siti erant, E-*  
 and *turned out of Office, when they thought fit.* *phori, aut*  
*Romanis Con-*  
*sulibus, Tribu-*  
*ni Plebis, aut*  
*Arbeniensium*  
*Senatus, De-*  
*marchi; )*

*Et qua etiam fortè potestate, ut nunc res habent, funguntur in Singulis Regnis Tres Or-*  
*dines quon Primarios Conventus peragunt ) adeo illos ferocienti Regum Licentia pro*  
*Officio intercedere non veto, ut si Regibus impotenter grassantibus, & humili Plebecule in-*  
*sultantibus conuincant, eorum dissimulationem nefaria perfidia non careve affirmem: quia*  
*Populi Libertatem, cuius se Dei Ordinatione Tutores positos norunt, fraudulenter produnt.*  
*Calvin. Instit. l. 4. c. 20. §. 311.*



Heyl. Hist. of  
Queen Eliz.

These Treasonable Positions of *Calvin* made *Adrian Seravia* ( a Dutchman ) whom Learning and Piety preferred in *England*, hate to be called a *Calvinist*.

As *Calvin*, so also in like manner did *John Knox* the other Founder of a *Presbyterian Consistory* in *Scotland*, in Opposition to *Episcopacy* and *Regal Supremacy*, Declare himself thus,

Knox Hist. of  
Refor. of  
Scotland, p.  
392.

To wit, " That *Subjects* may not onely lawfully " oppose themselves against their *Kings*, when- " soever they doe any thing that expressly oppugns " God's Commandment, but also that they may exe- " cute judgment upon them according to God's Law ; " So that, if the *King* be a *Murtherer*, *Adulterer*, or " *Idolater*, he shall Suffer according to God's Law , " not as a *King*, but as an *Offender*.

And *Knox* is seconded in his Treason, by his Countryman *Buchanan*, whose *Maxime* was this,

*Populo jus est imperium cui velit, deferat.*

That the People may alter the Government, and bestow the Crown upon whom they please.

And the Learned *Archbishop Spotswood* ( though a friend to *Knox* ) when he heard *Bishop Bancroft* Preach at *Hampton-Court-Conference* before *King James*, and heard his Learned Arguments against *Knox*, for the *King's Supremacy*, did declare, That he was wonderfully pleased and satisfied with the said Arguments, though ( as he reports in his *History*, l. 7. p. 497. ) The *Scotch Ministers* then present at *Court*, were grieved at Heart, to hear their *Scotch-Presbytery*, and *Popery*, so often equalled in their Opposition to *Sovereign Princes*.

Heyl. in vit.  
Laud. p. 49.

And

And this caused our *English Cyprian Archbishop* Land so often to say, and more particularly in his Sermon at *Oxon*, 1614.

That the *Presbyterians* were as bad as the *Papists*, Because they deny'd

The *King's Supremacy*.

And he (*Good Man*) found them to be so, by wo-  
full experience; for it was the *Faction* *Scotch* and  
*English Presbyterians*, and not the *Papists*, that Cut  
off his Head.

Which lead them the way, soon after, to Act a  
*Blacker Tragedy*, upon the Sacred Person of their  
Dread Sovereign the *King*.

Nor is it to be forgotten, What *Samuel Clarke* (a  
Noted *Presbyterian*) writes of *Knox*.

"How that in *Queen Maryes* days, Mr. *Knox* fled Clark's Mar-  
tyrol. p. 293.  
into *Germany*, where at *Frankfort*, an *English Con-*

"gregation was settled, who served God after the *En-*  
"glish Rubrick published by *King Edward the Sixth* :

"But Mr. *Knox* coming thither, disturbed the afore-  
"said Congregation; and made a *Schism* among

"them—for *Knox* cryed down the *English Service-*

"Book, And drew up a *Liturgy*, which was (says

"Clark) the very same with that used at *Geneva*,

"which *Calvin* had composed.

"But Dr. *Cox*, a *Prelatical Man*, stood up stout-

"ly in Defence of the *English Service-Book*. And

"he complained to the *Magistrates*, That Mr. *Knox*

"his Doctrine and Discipline was inconsistent with

"the safety of *Monarchical Government*, And that he

"had Preached and Published Seditious Doctrine a-

"gainst the *Emperour*.

"All which being proved, Mr. *Knox* fled to *Basil*,

" And there he set up the *Genevian-Anti-Monarchical Discipline*.

Afterwards, upon the Death of *Queen Mary*, the said *Mr. Knox* went into *Scotland*, And infected that *Nation* with his *Presbyterian Doctrine* ;

Preaching, That *Kings* are to give an Account of their evil Government, not onely unto God, but also unto the People, who entrusted them with the Magistratical Power. And that *Ungodly Princes*, such as are all *Papish Princes*, are no less enemies to *Christ*, than was *Nero*, &c. And there in *Scotland* the said *Knox* set up his *Scotch-Kirk* and *Presbyterian Consistory*, which assumed to its self a Power over *Kings*, to that Degree, as that *King James* the Sixth of *Scotland*, and First of *England* ( who knew them too well to trust them ) said, He would never admit of the *Presbyterian Government* in *England*, lest every *Jack* and *Tom* in the *Consistory* should Censure Him and his *Council*, as they had done in *Scotland*.

G. G. Ch.  
Hist. of Gr.  
Brit. p. 268.

And, as thus, *Calvin* in *Geneva*, and *Knox* in *Scotland*, settled *Presbyterian Consistories* in Opposition to *Monarchy*, *Episcopacy*, and all *Regal Supremacy*;

So did, *Whittingham*, *Cartwright* and *Travers*, who every one of them had been New-principled at *Geneva*, come over from beyond Sea, and endeavoured to settle the *Like* here in *England*.

To which purpose, One of them broached his *Anti-Monarchical Principles* at *Cambridge*, being there made a *Professor*, and slyly poisoned That *Fountain* with the putrid waters of *Geneva's Lake* ; for which he was *Deposed*.

Another of them did the like in the *Temple* at *London*, being chosen *Lecturer* thereof; And there he infected

fected the other sort of *Gown-Men*, even the *Lawyers*; for which he was Silenced.

They, *i.e.* the *Presbyterians*, thus having got (as they thought) both *Law* and *Divinity* on their side, proceeded so high, as to fix their *Consistories* in several places of this our Land.

In all which *Consistories*, they Declared against Subscription to the *English Rubrick*, and against the *Queens Supremacy*, and the Orders of *Bishops, Priests* and *Deacons*, and against the *Ceremonies* of the *Church*.

And thus they would have run on to an higher rate, even to the unsettling the Established Government both in *Church* and *State*, Had not *Queen Elizabeth* interposed her Authority, and by her care and prudence soon put a stop to their carreir.

The like did *King James* in *Scotland*, soon after, by the advice of *Bishop Bancroft*, who, before *Queen Elizabeths* Death, kept correspondence with *King James*, and discovered to him the Inconsistency of the *Presbyterian Principles* and *Consistories* with *Monarchy*, in that they Deny'd

*The King's Supremacy :*

— And *King James* was so far convinced of the truth of what he Asserted, as that when he came to the Crown of *England*, he caused several eminent *Scotch-Divines* to be Consecrated *Bishops* according to our *English Rubrick*.

Heyl. *Life of Arch-Bishop Laud*, p. 62. 63.

And sent them hence, back into their own Country, and placed them in several *Diocesses* in *Scotland*.

And by their Prudence and Assistance, *King James* restored *His own Supremacy*, and the *Protestant Episcopacy* again in that *Kingdom*, which ever since has had

had a *Being* there, though not a *Well-Being*, by reason of the late Bloody-Rebellions made against the *King* by the *Presbyterians*, who all were, and still are under an *Oath* and *Covenant* to maintain their *Consistorian Power* against the *King's Supremacy* and the *Churches Episcopacy*; which verifies King *James* his *Proverb*,

*No BISHOP, No KING.*

And what the *Presbyterians* have been in *Scotland*, the very same have they been, and still are, here in *England*:

For they All are still ( if not by *Oath*, yet by *Principle* ) against

*The King's Supremacy.*

And therefore we may safely conclude them to be  
*No PROTESTANTS.*

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THE

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## CHAP. III.

### *The Independents no Protestants.*

**T**His *Self* and *Generation* of People are as Dangerous to the *State* and *Church*, as the *Presbyterians*, and in some respect worse, Because they are against a *National Church*, which the *Presbyterians* acknowledge.

They make every *Individual Gathered Congregation*, An absolute *Church*, *Independent* on all other *Congregational Churches*:

And therefore are they called *Independents*.

So that, Every *Individual Independent Congregation* is invested with a *Supremacy* of their own:

And challenge to themselves a Power to Censure, Condemn, and to Excommunicate any man whether *Magistrate*, *Prince*, or *Peasant*.

And that which excells *Popery* it self, The *Independent individual Church* will allow of no *Appeal* from their *Sentence* ( whether right or wrong ) unto any other *Power*:

And the Reason for it is this, *scil.*

Because, They own no Power on Earth to be above them: They being a perfect *Church* of them-

D

selves,



selves, have the *Supremacy* absolutely within themselves.

Hence it is, that *Dr. Owen*, the greatest *Independent* in *England*, says, and that very consistently with his own *Independent Principles*,

Owen's *Vindica.* p. 37.

"That all Church Power is *Originally* in the *People*, who have the casting Vote in their *Congregational Church*.

And this is the *Professed Doctrine* of the *Independent Churches* in *New-England*: Whose *Supreme Magistrates* are all chosen *Annually*, by the *People of God*, that is, \* by the *Members of the Independent Congregations*, and by no other:

\* This is one of their Fundamental Laws. *Vid.*

*New-England Statutes.*

And if our King should *par pari referre*, in *Old England*, then none should be chosen, or Chuse *Parliament-Men*, but onely *Protestants*, i. e. Onely such who are for the King's *Supremacy*, and the *Churches Episcopacy*.

For, in *New-England*, Let a Man be never so virtuous and sober, so rich and wealthy, yet, if he be not a *Member* of some of their particular *Independent Congregations*, He is not capable of giving a Vote for a *Governour*, nor of being chosen a *Governour* among them: And as all *Governours* in *New-England* are chosen by the *People*, so all their *Governours* and *Magistrates* ( if they err and transgress in Government, or become wicked and vitious in manners, they are all ) subject to the censure of the *People* and the *Church*: for in *New-England*, none is to be a *Governour* or *Magistrate*, but he, who is endued with *Grace*, and is *Godly*, in their *Sense*;

Their great *State-Maxim* being this, *scil.*

*Dominium Fundatur in Gratia,*

That, *All Dominion* and *Government* is *Founded* in *Grace* and *Godliness*.

And, among them, the *Censores*, *Judges* of the *Governour's Grace* and *Godliness*, are the people of that



that *Independent Congregational Church* unto which the said *Governour* or *Magistrate* belongs: For, as was hinted before, every *Governour* must be a *Member* of some *Individual Congregational Church*:

And before he can be admitted a *Member*, he must declare,

*The time of his Conversion,*

*The Marks and Evidences of his Conversion.*

This he must doe in the open Face of the *Congregation*, where, every *Individual Member* of the *Church* is a Judge of his *Grace* and *Fitness*.

And if it be objected, That he has not given sufficient *Evidence* of his *Conversion*, then he shall not be admitted a *Member* of their *Church*. Nor shall he be chosen a *Governour* or *Magistrate* of their *Common-Wealth*; And all, because, he wanted *Grace*:

This is the constant *Doctrine* and *Practice* of the *Independents* in *New-England*.

And although this kind of *Doctrine* and *Practice* may be consistent with a *Common-Wealth*;

Yet we are sure it is *Diametrically Opposite* to the very Being of *Monarchy*, which *Jure Divino* chal-  
lengeth to it self a *Regal Supremacy* over all its *Sub-  
jects*, whether *Ecclesiastick* or *Civil*.

And hence it is, that all *Independents* are against *Kingly Government*, to wit, Because they are against  
*Kingly Supremacy*.

The *Independents* indeed, would allow of *Kingly Government*, if their *King* would let them chuse him, and if he would submit himself to their *Congregational Censures* and *Orders*:

And in case, their *King* should by them be found unfit for *Government*, through want, either of *Grace* or *Prudence*, if then, he would suffer himself quietly and meekly to be *Deposed* by them; Upon These *Terms*, and no other, will, or can, the *Independents* (according to their professed Principles) admit of a *King*: For hence it came to pass, that, Because the *Independents*, in the Late Rebellion, were of Opinion,

That *King Charles the First* was an *Ungodly Man*, One void of *Grace*, an *Idolater*, and therefore *Unfit* for *Government*; Hence it was, That They (the *Independents*) *Deposed* Him, and then Cut off His *Head*, and that (as They termed it) by the *Axe* of *High Justice*.

And, Because (after they had *Murdered* the *Father*) they Feared, that *The Son*, *King Charles the Second*, did also want *Grace*, and trod in his *Father's Steps*, and would not love the *People of God*, i. e. *Themselves*; Therefore it was, That they (the *Independents*) strove by force of Arms, with all their *Might* and *Main*, to keep him Out of the *Royal Throne*:

For proof of this, Witness a most virulent *Independent Writer*, in his *Treatise*, Intituled,

PEACE and TRUTH;

M O S E S and A A R O N  
Kissing each Other.

The *Authour* of the said *Treatise* Writes his Name,

Ιωαννης Μελαινω Βδελλα;

i. e.

John Blackbdell.

In

In his *Preface* to the *Independent Army*, Dissuading them from Setting up the Present *King* in the *Throne* of his *Father* ; He Writes thus,

" God was angry with the *Israelites* for desiring a  
" *King*, and that, because God was against the Form  
" of *Kingly Government*, and preferred the Govern-  
" ment of *Judges* before that of *Kings*. Page 7.

" And what, Will you desire a *King* ?

" Now, Dear *Friends*, Concerning the Fruits that  
" came by *Kings*, I Appeal to God, to his Sacred  
" Word, to the *Records*, to the *Chronicles*, to the ex-  
" perience both of our own and other *Nations*, Page 9.

" Whether *Kings* have been to be compared with  
" those *Judges* ? for, Have not *Kings* been addicted  
" to *Vices*, and very empty of such *Graces* as were  
" requisite for Men in such eminent Places ? *Kings*  
" were neither the first, nor the best way of Govern-  
" ment :

" God disliked *Kings* and loved *Judges* : And I've-  
" rily believe, These are the very times , in which  
" God will destroy corrupt Government and Gover-  
" nours, and will give and restore to us *Judges* as  
" at the first.

" I am not desirous ( says he ) to call back those Page 14.  
" things that are done and past: and therefore,

" Touching the late *King's Death*,

" Consider, that we cannot recall that. What then ?  
" Are you Resolved to set up the *Eldest Son* upon the  
" Throne of his *Father* ?

" Consider well of it. Can you tell, whether He  
" will care for the *Flock* ? Can you tell, whether he  
" will prove wise or foolish ?

" Will you expect *Grapes* from *Thorns* ?

Page 15. "Do you see any Tokens of Godliness in Him?  
 "David saith, *That he loveth those that love the Lord,*  
 "and hateth those that are God's enemies.

And (Page 22.) he highly commends the *Army* for Defending the *Rump* and *Common-wealth* against the *King* and his *Party*.

"And (Page 25.) he upbraids *Prinn* and the *Presbyterian Party* for shewing their *Teeth*, but durst "not *Bite*; for going about to Manacle *King Charles* "the *First*, and for endeavouring to restrain and lessen his *Regal Power*, But durst not strike where "his strength lay, to wit, his *Head*.

"Whereas, the *Independents* did better, for by Cutting off his *Anointed Head*, they deprived Him of "all *Strength*.

Page 31, 34 "The Scripture (says he) is evident, That the "People have Right in divers Cases, To Depose and "Punish wicked *Kings* and *Governours*, when the Said "People are Strong enough to Doe it.

"Though (says he) wofull experience tells us, "How hard a matter it is for a *People* to get Strength "enough to Remove a *King*, though never so apparently *Delinquent*:

\* Pray Mark this.

"And therefore, Dear Friends, Let us be warned— "Not to admit of the *Son*, lest, when he is in the *Throne*, "we shall not be able to Remove him.

But that which is most *Prodigious* of all, and which speaks *This Saint-like Independent*, a *Worse*, and more irreconcilable *Enemy* to the *King*, than any other, except some of his own *Gang* and *Sect*, is this,

That this *Author* was so far from excusing *The King's Murther*, as that he impudently *Glories* in that *Bloudy*

*Bloody and Hellish Action*; and dignifies the *Regicides* with the Title of

*The Worthies of the Lord :*

And whereas, it had been Objected,

That, the *Jesuits* and *Papists* had a great hand in carrying on the late War against the *King*, and in *Cutting off his Sacred Head*;

This Authour, *Johannes Melaina Bdella*, denies Page 41. that it was the *Jesuits* or *Papists* Doings; But boasts, that it was onely the *Independents*, and their Godly Army (whom Almighty God crowned with success, it was they) who conquered the late *King* and his mighty Host; who, By God's Law Deposed him, and then, after a fair and open Tryal, justly Condemned him to Suffer Death for his Delinquency and Treason towards the people, committed to his Government.

Oh, the height of Villany, and impudence! not onely to commit Murther and Rebellion, but also to Vaunt and Glory in it! and without Blushing to proclaim their own shame, and with a Brazen Forehead to stand at the Market Cross, and cry, O, ye good People! Believe us; we, we, the Godly Independents, that walk by Scripture-Rule; We, the People of the Lord, and no body else, are the Saviours of the Nation: We, and not ye Cowardly faint-hearted Presbyterians; We, and not ye wicked Jesuits, nor ye Idolatrous Papists; We, and not ye, nor any else, are the Courageous, Gallant Spirited Men, who in Our Zeal for God and his Glory, Killed (not to say Murthered) the late King. We were the Justiciaries who paid unto Him the proper Wages of his sin, which was death.

And now, Surely, any pious heart would have thought, That all the Sect of *Independents*, with one consent,

consent would have sharply exclaimed against this *Traytour* and his *Treason*;

But (*pudet dictu!*) instead of that,

The *Independents* Cryed up, and Applauded this their *Champion*:

And sent forth into the *Field* two others, to be his *Seconds*.

\* Milton's

\* *ΕΙΣΗΓΟΡΙΑ*

ΣΤΗΣ.

† *Jo. Good-*

*win's* De-

fence of the

SENTENCE

passed on the

KING.

For, Soon after *Johannes Melaina Bdella*, alias, *John Blackbdell*, appears \* *John Milton*, the Blind *Independent Historian*, and † *John Goodwin*, the *Independent Pastor* of *Colemanstreet, London*: Both Wrote in Justification of *King Charles* his Tryal and Execution.

And we heartily wish, *Dr. Owen*, yet Surviving, would Recant his Treasonable Words spoken to the *Commons* of the *Rump Parliament*, the very day after the *King's Murther*, on *Jan. 31. 1648.* when he said,

"He that is trusted with the Sword, and dares not  
"doe *Justice* on every one that dares doe *Injustice*, is  
"afraid of the *Creature*; But makes very bold with  
"the *Creatour*."

From these, and an hundred other Instances which might be brought, it is evident,

That the *Independents* were the Professed Enemies of the late *King*, and of this his *present Majesty*.

And although the *Presbyterians* began the War and the Rebellion against *King Charles* the First, yet it was the *Independents*, who carried it on unto the *Death*.

For, Who, but the *Independents*, debarred the *Secld-ed- Presbyterian-Members* (that began to Repent of their *Rebellion*) from entering the House of *Commons*?

Who



Who, but the *Independents*, Brake up the *Presbyterian-Assembly* of Divines? What was *Oliver*, and his *New-Reform'd Army*, But *Independents* and *Anabaptists*?

Who continued the War and Rebellion, after the King's Murther, But the *Independents*? And when the Whole Nation Groaned under the *Oliverian-Tyranny* and Oppression, And Long'd for the *Present King's Restauration*,

Who opposed it but the *Independents*? Was it not \* *Church-Hist. of Gr. Brit. p. 357.*  
Mr. *Caryll* the Great *Independent*, that was Sent \* in the Name of all the *Independent Churches* unto *General Monk* in *Scotland*, with Arguments to divert and hinder him from Marching on into *England*; urging this for one Reason, to wit,

That if he did persist,

Then † *Charles Stuart King* of the *Scots*, and his † *Mr. Caryll's Speech in the Name of the Independent Churches.*  
*Party*, would reap Great Advantages, and as it was feared, would soon be *Restored*; and the *Perizzites* and *Canaanites* in the Land would Triumph; And the *People of God* (for so he called his own *Party*) would be brought into great danger?

And when *General Monk* was Marched into *England* against *Lambert*,

Who was it, But the *Independents* that in their *Juncto*, Voted on *Jan. 2. 1659.* That No man whatever should be a *Councillour of State*, But onely he who took an Oath of *Abjuration* of the King, his Family and Government?

And I pray, Who was it, But *Doctor Owen* (Head of the present *Independents*) that since the *Act of Oblivion* and of *Uniformity*, Satyrically called All the *Church of England* (and therefore among them the *King*) *Limbs of Antichrist*: and said, That the *Ministry*  
*Dr. Owen's Vindica. cult. Evang. Dissenters Sayings.*



*wisdom of the Church of England, is False, Superstitious and Idolatrous: And that Persons performing the Publick-Worship in the Church of England, are No Officers appointed by Christ: But are an Anti-Christian Ministry, and Idolaters?*

Dr. Owen's  
Thankgiving Sermon  
1651.

Now, What is all this? But the very same Raillery and Doctrine continued, which was formerly Preached and Vented by the same Man, on *Octob. 24. 1651.* when he Queried—in the Pulpit—

*What is this Prelacy?* A mere *Anti-Christian* Encroachment upon the Inheritance of *Christ*?

And it is to be noted, That this *Independent Doctor* Preached and Printed this his *Anti-Prelatical* Sermon, soon after *Worcester-Fight*, when the Oppressed Nation was in great Hopes, That *Monarchy* and *Episcopacy* would have been restored.

And truly in all probability they both had been Restored, had not the *Independent Army* prevailed and prevented.

So that, all the Calamities and Troubles which our King and our Nation met with, after *Worcester-Fight*, they were all occasioned by the *Independents*: And all the Bloud Shed then, and since, in the Defence of the Present *King* and his *Government* (as also the Bloud of *King Charles the Martyr*) it all chiefly lies at the *Independents Door*:

And more particularly at *That Man's Door* who has in Print *Justified* the said Murther and Rebellion;

So that we may truly say to him, what *Nathan* said to *David*,

*Thou Art The Man.*

We will add onely two instances more, as,

*First*, That of the *Independent* Authour ;

His BOOK Entitled ;

*One Blow more at BABYLON,*

*Printed, 1650.*

“ It is well known (saith he) that the late *King* was  
“ not *Murthered* by the Parliament, but fell by the  
“ stroke of Justice ; and that so Legally and Righte-  
“ ously administred for his bloudy Crimes he became  
“ guilty of in the Face of Heaven, that we doubt not  
“ but God was well pleased with it ; and will clear  
“ the inflictors of it ( if they keep their integrity ) a-  
“ gainst all their Accusers and Condemners whatso-  
“ ever.

Page 52.

*Secondly*, The Character which Dr. *Bastwick* and  
Mr. *Burton* gave of the *Independents*, in which  
they say,

“ That the *Independents* are *Revilers, Covenant-*  
“ *Breakers* with God and Man : *Hereticks, Caufers*  
“ of *Divisions* and *Offences*, and such as all Christians  
“ ought to take heed of, and not to bid them *God*  
“ *Speed*.

And yet, these are the Godly, the Conscientious  
Men, Our *Reconciler* would have the *King* and *Go-*  
*vernment* to admit into the Bosome and Communion  
of our Church of *England*, and that without any  
Publick-Penance or *Abrenunciation* of their *Treasona-*  
*ble* and *Anti Protestant* Positions.

But,  
For as much as these Men have, and still do,  
peremptorily deny

*The King's Supremacy;*

We therefore, Conclude them (as we did the  
*Presbyterians*) to be

*No Protestants.*

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CHAP. IV.

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## CHAP. IV.

*The Anabaptists No Protestants.*

**T**His Sect has as many Names, as *Hydra* Full. Hist. l. 5. p. 229. had Heads; and therefore it may well be called, The Monster of Religion, or rather of Impiety.

This Monster Swimming over from *Amsterdam* (as did the *Presbyterian* from *Geneva*) made its first unlucky Arrival in *England* about 29 Hen. 8. 1538.

Their Opinions are innumerable: And therefore we will onely take notice of such of them, as speak them Enemies,

1. To the *King's Supremacy* in the Church.
2. To his *Monarchy* in the State.

1. The King, by his *Supremacy*, is to order all matters in the Church so, as in his Royal wisdom he shall think most consistent with the revealed will of God in his written word, and most conducing to the advancement of God's Glory, Religions Honour, and of the Churches wellfare.

Whereas the *Anabaptists* deny this power to be granted by God unto Kings, or to any Civil Magistrates.

For

Calvin In-  
fir. L. 4. c. 20.  
S. 1, 2.

For now, under the Gospel, nothing is to Govern the Church of God, but onely the Spirit of God: And because the Spirit of God is invisable, Therefore the *Regimen* of God's Church must also be invisable and spiritual.

Upon this account it is, That All, or most of the *Anabaptists*, Cry-down all External Forms and Orders of Church-Polity and Government.

And many of them decry the Religious use of any outward visible Elements, such as Water in *Baptism*; Or Bread and Wine in the *Eucharist*. Because, now we are to be Baptized *onely* with the *Holy Ghost*.

And now, we are Onely to eat and drink *Christ's* Body and Bloud *Spiritually* by Faith in our hearts, and not *Carnally* with our Mouths. Now, by the illumination of God's Holy Spirit, without the Ministry of the Word and Sacraments, Men may be saved.

Simpson Ch.  
Hist. p. 445.

Hence it was, that the *Anabaptist*, *Gasper Suenkfeldius*, born in *Silesia*, maintained, That the Outward Ministry of the Word and Sacraments was not necessary to eternal life.

Their General Opinion is, That the Supreme Magistrate highly sins, when he makes Laws and Orders for the Outward Worship of God, and for the External Celebration of the Sacraments, or for any thing else which is visibly to be observed in Divine Worship.

They being of opinion, That every Christian is left to the particular Guidance and Persuasion of the Holy Ghost: And that he is to doe nothing, but what he is perswaded to doe by some secret and immediate Impulse of the *Spirit*.

2. As to matters of State;

They deny the Civil Magistrate to have any Right unto the *Secular Sword*.

But that All are to vail unto *Christ's Sceptre* of Grace.

Hence it is, that They deny *Princes* to have power to put to Death any Malefactours, though never so Criminal.

And if any of their Faction be executed, although it be for Murther, Treason and Rebellion, yet they will cry out of Persecution; and will *Canonize* such an one for a *Martyr*; Declaring to the World, that that their *Brother* died giving his Testimony to the Truth (as died *Scot* the *Regicide*) and, that according to his Duty and Conscience, he resisted unto *Bloud* the *Anti-Gospel Powers*; as they Maliciously (at least Erroneously) Nick-Name all Civil Magistracy.

For, *Totam politiae rationem, rem esse pollutam*, Calv. ut supra. They condemn the whole Polity of Civil Government, as a thing corrupt and *Anti-Christian*. And affirm, *Nec judicia sunt, nec Leges, nec Magistratus*, &c. That in these glorious times of the *Gospel*, there ought to be no Laws, Statutes, or Magistracies obliging Christians to the obedience of Humane Ordinances, nor any Tye put upon men, whereby their Christian Liberty may be obstructed. For now, *Mortui sumus per Christum elementis hujus Mundi*, &c. We are dead through *Christ* unto the Elements and Ordinances of this World.

Alexand. Ross  
View of Religion. S. 12. p. 362.

And therefore, upon this account, they style themselves, *Liberi, Free-men*, because they being in *Christ*, are made Free (by *Christ*) from all Obedience unto Humane Laws.

Hence



Hence it is, that They all, deny to take an Oath, and to Swear before a Lawfull Civil Magistrate.

And therefore, they are so far from taking the Oath of *Supremacy*, as that they will not so much as take the Oath of *Allegiance*:

So that, the *King* has from these Men, no other *Security* for the preservation of his own Life, and of his Subjects Properties, than their Bare-Word and Promise.

Which word and promise they may, and have Broke, and again will soon break, when ever the *Spirit* shall Dictate and Reveal to them, That it is for God's Glory, *so to doe*.

P. Sim's Ch.  
Hist. 443.

For All *Anabaptists* are of this Belief, *scilicet*, That God revealeth his Will, not onely by the written word, but also, and that very frequently, by immediate *Visions* and *Dreams*, the which, the *Saints* (i. e. themselves) ought as well to follow, as the written word.

So that, through pretended *Revelations*, and sudden *impulses* of the Spirit, they have oft times, in their *Zeal*, been irritated to draw the Sword against the Civil Magistrate, and have sheathed it in the Bowels of many Innocent Christian people, who would not be carried away with their wind of Doctrine.

And they have been so far hurried on, and actuated by a Spirit of Delusion, as that in imitation of *Jonathan* and his *Armour-Bearer*, a few of them have essayed to chase *thousands*, though they have wretchedly fallen and miserably miscarried in their bloody Attempts. A fresh and desperate instance of this, we have had in *London*, since the King's Happy Restoration, when the Wine-Cooper, *Thomas Venner*, an *Anabaptist*, and a *Fifth-Monarchy Man*, who had before,



fore, in 1657, stiled himself the *Champion of Christ's Monarchy on earth*, and an *Enemy to all Monarchies besides Christ's*; He did on *January, 7, 8, 9, 1660*, with about Sixty of his own Opinion, Armed with Back, Breast, and Head-piece, enter *London-streets*, crying, *King Jesus, King Jesus*: threatening present Death to all those that would not yield, and side with him for *K. Jesus*. And such was their Madness, as that they believed, That they, and the rest of their own judgment, were called by the *Spirit of God*, to reform the wicked, *Anti-christian World*, and to make all the *Earthly Powers* ( which they called *Babylon* ) subservient to the *Kingdom of Jesus*. And in Order hereunto, *Venner* and his Company Vowed never to Sheath their Swords, till the *Powers of the World* were subdued.

And although their Number was but small, not exceeding *Threescore*, yet they taught, and believed, that *One* of them should subdue a *Thousand*, making an account, that when they had conquered *England*, they should have passed over the Seas, and have subdued *France, Spain, Italy* and all *Christendom*, if not all the other parts of the *World*; And thus have brought *Satan* and all the *Kingdoms of the Earth* under the Sceptre and Obedience of *King Jesus*.

*Dr. Featley* and other *Writers* have noted, that the *Anabaptists* have been the Great ( if not the first ) Incendiaries, and Fomenters of Rebellion against their Lawfull Princes: And that it is impossible they should be otherwise, unless they should act contrary, and inconsistently, to their own avouched Principles.

For the two fundamental Articles of their Faith, are these, *scil.*

1. That the Offices of *Kings* and *Emperours*, and of all Civil Magistrates, are not approved by God under the *New Testament*.

There being ( in their judgment ) no other *Monarchy*, or Government, but onely that of  
*King Jesus*.

2. That no man ought to take any Corporal *Oath*, or to enter into any *Covenant*, to preserve, or to obey the Secular Powers, Royalties and Dignities, there being no *Covenant*, but that of *Grace*, among *Christians*.

And therefore, saith the fore-mentioned *Historian*,  
" It was no wonder, that Men who had laid such  
" Grounds of Seditious Doctrine, were also found  
" in their lives to be Authours of Seditious Commo-  
" tions and Insurrections against their Princes: As  
" was *Thomas Muntzer*, one of the first *Anabaptists* in  
" *Europe*, who gathered a great number of Common  
" people together upon the account of *Religion* and  
" *Tender Conscience*, and Headed them in a Bloudy  
" Rebellion against the Princes of *Germany*. Though  
" it pleased God, that this Religious *Traytour* was  
" overcome in Battel, and deservedly executed for  
" his Treason.

It would be endless to enumerate all their Treasonable Principles; for with them, as with all others, the Proverb is true,

*Mores sequuntur Hmores.*

Mens *Prattices* are the Natural Results and effects of their *Principles*.

And

And therefore, forasmuch as the *Anabaptists* Principles are *Treasonable* and *Anti-Protestant*, Declaring against

The King's *Supremacy* in Church,  
And

His *Monarchy* in State;

We may, and ought to, Conclude them ( as we did  
the *Presbyterians* and *Independents* )

To be

**No PROTESTANTS.**

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F 2 CHAP. V.

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## CHAP. V.

*The Quakers No Protestants.*

**T**His is a *Sett* of Men, who also pretend to Religion, and, like bad Weeds, have in a very short time grown high and numerous within this our pleasant Garden of *England*.

And truly, they are, outwardly (whatever they be inwardly) more modest than the three former *Dissenters*: in that these men, knowing their own Principles and Practices to be directly opposite to the *Protestant* Religion, have not presumed (as did the *three other*) to Name themselves *Protestants*;

But have been Content to pass under the Denomination of

*The PEOPLE of GOD,*

*Commonly Called*

*Q U A K E R S.*

And as for their Tenets and Principles, no man is able to give a perfect Account of them, They being a Maniple of Confusion: Nor are they among themselves

themselves agreed, what are their own Doctrines and Principles: Witness their own *Writers*, who Contradict one another.

Onely in these particulars they all agree;

1. To deny, *The King's Supremacy*.
2. The *Churches Episcopacy*.
3. The *Lawfulness* of taking an *Oath*, and of *Swearing* before a *Civil Magistrate*.

And in one thing they are (out of a Principle of pretended Sanctity) more Rude and Inhumane, than any of their *Dissenting Brethren*; In that they obstinately refuse to pay to the King, or to any Person whatever, the Common Civility of outward Respect and Reverence, and do deny the King and all Magistrates the Civil Honour and Complement of the very *Hat*.

And this is to be noted, That although the *Quakers* will not Swear in their own Persons, *Because it is a sin to Swear*, yet they will *desire* (and sometimes *hire*) others to take an Oath and Swear for them, and to *sin in their stead*; as frequently they doe, in the case of Burying in *Woollen onely*: nay, sometimes they will procure *Knights of the Post* to Swear for them, Persons who never saw their Dead either laid forth, wound up, or Buryed, and yet have Sworn and made *Affidavit* before the *Justice of the Peace*, onely upon the *Credit* of their Word; As the *Writer* of these Lines once *discovered*; and advised the said *Quakers* to take up their Dead out of the Grave, and to get.

get a true Oath to be made according to Law, the which advice they (within the time) did follow, and saved their forfeiture.

In truth, this Action of the *Quakers*, in getting others to Swear for them, seems to us, very like *David's killing the poor Man's Lamb to save his own.*

But, forasmuch as the *Quakers* abhor a Reconciliation with the *Episcopal-Protestant Church of England*—

We therefore think, it had been more proper for the *Reconciler* to have urged Arguments rather for their *Conviction*, than for their *Reconciliation*.

For, untill He has convinced them, and the other *Dissenters*, of their Errours, and Disloyalties, it is Impertinency, not to say Treason, for him or any other to persuade the King and Government unto a *Condescension* towards them, or such as them, who are all by their Principles, obliged for ever to be Enemies to  
*The King's Supremacy.*

And as Impertinent and Ridiculous is it, for the *Reconciler* to persuade his *Mother* (as he calls) *the Church of England*, to be reconciled to such as these;  
*This being to persuade a Reconciliation*

Between

*LIGHT* and *DARKNESS.*

Between

*TEA* and *NAT.*

Wherefore,

Wherefore, seeing these things are impossible , we  
do from the Premisses Conclude

The *Quakers*,

As we did their former Brethren,

In *DISSENTION*,

Not to say,

In *INIQUITY*,

To be

*No PROTESTANTS.*

CHAP. VI.



## CHAP. VI

*The RECONCILER'S Design proved  
to be , as Pretended , IMPOSSI-  
BLE.*

**H**AVING hitherto given the *Reader* a short account of all the most considerable *Sects* in *England* ; and proved them to be

*No Protestants.*

— We now presume , That the *Reconciler* cannot but by this time , perceive his own Mistake, and Confess,

That the *TITLE* of his *Book* is *False*.

And that he has gratified ( by Printing it ) no Party of *Protestants* ; but the *Beaufronts* ( alias *Whigs* and *Trimmers* ) who are of no Religion, Because they are of every Religion, according to their company and interest.

And we hope he will acknowledge his Pretended Design ( if true ) to be *impossible*.

Because, *Presbyterians*, *Independents*, *Anabaptists*, *Quakers*, and All *Dissenters* , if true and constant to their

their own Principles, will ever remain such, *i. e.* *Dissenters*: for no Soap can wash the *Blackamoor* white.

And therefore, it is utterly impossible for the Church of *England* to be Reconciled to them.

Unless the *Reconciler* would have the Church of *England* to *Un-church* her self, and become the *Mother* and *Patroness* of all *Septs* and *Religions* at one and the same time. Now, if this should ever happen to be, as the *Reconciler* desires may be, pray, What an ugly *Monster*, what a deformable *Beast*, must the Church of *England* be? even worse than the *Scarlet-coloured Beast* in the *Revelations*, which was full of *Names of Blasphemy*, full of *Abominations* and *Filthiness*. Rev. 17. 3.

But we cannot imagine, the *Reconciler's* Brains to be so shallow, as ever to think *Impossibilities* feasible, as he must, if ever he thinks it feasible to reconcile the Episcopal Church of *England* and the *Dissenters*, whilst they continue such.

In our apprehension, the *Reconciler* may as well plead for the Church of *Englands* *Condescension* to, and *Reconciliation* with, the *Papists*, as with the *Dissenters*.

For the *Dissenters* are as dangerous to the King and his *Monarchy*, and to the Church of *England* and her *Episcopacy*, as the *Papists*.

And therefore, if the *Dissenters* may be brought into the Body of our Church, and be indulged, because of their tender Consciences, notwithstanding their erroneous and treasonable Principles.

Then pray, Mr. *Reconciler*, Why may not the *Papists* also, for the same reason, be indulged?

For Thousands of the *Papists* have proved themselves to be men of great Conscience, by their constant Loyalty to the *King* in *Temporals*, notwithstanding their Obligations to the *Pope* in *Spirituals*; as also by strict and frequent Fasts, according to their Churches Orders, and by their daily devotions and great Charity even to their very Enemies, as well as to their Friends, and by their sober inoffensive Lives: by these and other instances, you may see, that the *Papists* do not onely profess, but also live Christianity in many degrees above the generality of *Dissenters*, or of the *Béaufront Protestants*.

Now, if this be a truth, as verily it is, then pray, Sir, (seeing as you pretend, that you wrote your Book, onely to ease your own Conscience, and that poor *Dissenters* may not be damned by being excluded our Church, why then, Sir,) will you damn the Conscientious *Papists*, by excluding them? for you do in your Book exclude all the *Papists*, as the *Onely Common Enemy* to our Church and State.

As if the *Dissenters* were no Enemies to either; as if they, dear innocent Souls, had no Gall or Bitterness, no Malice or Ill-will against the King and his Government?

Sir, you are become an eloquent *Tertullus*, a great *Apologizer* for, not onely some, but even all the *Dissenters*.

When in *Page* 108, and *Page* 114, of your Book, you declare to the whole world in these very words, Their Innocency and your own good opinion of them, saying, "I Sincerely profess, I know not any  
"pure Malice, Obstinacy and Wilfulness, which can  
"certainly be applied unto the *Case* of the *Dissenters*."

Surely

Surely, Sir, you will for once eat your words ; and Confess, That you know some, yet Surviving, who entred into a Malitious *Scotch-Covenant* against the late *King*, and obstinately raised a Bloody-War against Him and his present Majesty : and you know farther , That They have not (as yet) Openly declared their Repentance and sorrow for so doing ;

*Ergo*, You know some, that *still* continue Obstinate and Malitious, as the Learned Dr. *Womack* and *Faulkland* have informed you.

Surely, Sir, you knew (or at least have heard of) *Oliver Cromwell* and his Malitious Army that Murdered *King Charles* the First ; and you know many of that Army do yet survive without declaring the least Abhorrencey of that Horrid Action ; *Ergo*...

Did you never know nor hear of *Tho. Venner* and his Company, who in 1660, shot and fired at the King's peaceable Subjects in *London Streets*, and pleaded, They did it out of a Tender Conscience, and for *King Jesus* his sake : And is there not one *Fifth Monarchy* Man of all your Acquaintance ?

Did you never hear of a late Malitious *Association*, carryed on by the *Beaufronts* and the *Dissenters* against the King and the Church Government, The which (if you will believe the *King's late Declaration* ) would, in all likelyhood, had it took effect, have proved more fatal and destructive to the King and the Church of *England*, as now established, than ever the *Scotch Covenant* ? And, I pray, Sir, don't you know one of these *Associatours* ?

Did you never know *Stephen Colledge* that was hang'd at *Oxford* ?

I wonder in what County you live :

For in all Counties the *Associatours* exceedingly abound, both *Beaufronts* and *Dissenters*. And 'tis observed, that the *Beaufronts* are of this humour, That they will on *Sunday Morning* go to their *Parish Church*, and in the *Afternoon* to a *Conventicle*: in the *Afternoons* they will never come to *Divine Service*, nor to *Catechising*, nor to *Exposition* on the *Church Catechism*, though never so profitable and large, yet if there be no *Sermon* in the *Pulpit*, they will turn their back upon *Divine Service*, and either go to another Church where there is no *Catechising* but a *Sermon*, or to a *Conventicle*, or else they will stay at home, and Scurrilously Rail at the *King* and *Bishops*, and be sure at their own *Parson*, and complain that he is *lazy* and *idle*, although he be never so laborious and painfull in his *Exposition* on the *Church Catechism*, and in instructing old and young, according to the *Church-Canons*, in the *Desk*. Yet because he does not in the *Afternoon* ascend the *Pulpit*, and beat the *Cushion*, he cannot escape the Virulency of their Tongues; And, Mr. *Reconciler*, in one County a *Canonical Parson* being sent for, to Preach before his *Dioceſan*, he was thereby prevented from Reading *Divine Service* the next day (which fell out to be an *Holy-day*) at his own *Parish Church*;

Hereupon, it happened, that the *Dissenters* and *Beaufronts* in the said *Parish* (who never came to *Divine Service* on *Holy-days*) went from House to House in the said *Town*, railing on the said *Parson*, tauntingly, saying, *Look ye, Neighbours!* ye see what care the *Parson* has of his *Parishioners Souls*: He is gone out of *Town*, and has left no Body to Reade *Prayers* to morrow, it is very true (for we have been with the *Clark* to know the truth.) And if we  
should

should die before *Sunday*, we may all be *Damned*, for all the *Parson's* care of us.

*A Vengeance on him, and on all his Tribe! They mind only the Fleece and not the Flock, &c.*

And yet, you must know, that when the said *Parson* is at home, he never misses (if he be well) the Reading of *Divine Service* on *Holy-days* at his *Parish Church*; no, although he has had no other *Auditours* but the *Walls*, and those few of his own *Family*: And when the said *Parson* has (as he often has) called upon the aforesaid *Dissenters* and *Beaufronts* to frequent the *Divine Service* on the *Holy-days*;

They have answered him to his very face, and complained, "That *Holy days* were first of the *Pope's* "Superstitious Appointment, And that they doe more "hurt than good, for they make *Servants idle*, and "*bad Husbands*. And farther, said they, "What "need we goe to *Church* on the *Week-days*, *Sunday* "is enough? God required but *One Day in Seven*: "We can *Pray* at home, as well as at the *Church*: "Come Sir, we must tell you, that you have a *Pope* "in your Heart, and that makes you so Superstitious "as to *Observe Days* of *Man's Inventions*

And now, pray, Mr. *Reconciler*, be ingenuous, and tell the truth; What think you of this true *Story*, for it is no *Romance*? Do you not think, these men were, and all men like them are, *Malitious*, *Obstinate* and *Turbulent*?

But, because you profess you know not one of them, pray, know you not one *Associatour* or *Beaufront* (besides your *Dear Self*) in all your *Town* and *Country*? Know you none of the *Men* of *Shaftsbury*? Or, Are they, and all your *Acquaintance*, since *Stephen Col-*



ledge his Execution, transformed from *Associatours* into *Abhorrrers*? from *Knaves* into *Honest Men*?

If so, it is very good News.

But if not, then pray, Sir, What makes you plead so earnestly in their behalf, as *even to Damn the King and Government*, if they do not Humour you in Granting to the aforesaid Factious *Beaufronts* and *Dissenters*, a speedy *Condescension*?

But to wave this Digression, and to return to our former Querie.

Pray, Sir, tell us,

What Reason is there, That the *Dissenters* should be indulged, and the *Papists* prosecuted? Or why should the *Dissenters* onely be saved by an Admission into our Church-Communion; But the *Papists*, though never so Religious, be Damned by an Exclusion? for according to your Doctrine,

If Exclusion will damn the one, it must also damn the other :

But you will object and plead;

1. That the *Papists* are Idolaters, and therefore ought not to be indulged. But, I pray, Does not Doctor Owen in *totidem verbis* say the like of us? How that all the *Ministers* of the *Episcopal-Protestant Church of England*, are *Idolaters*.

Vide, p. 33.

But, pray, Mr. *Reconciler*, be pleased to tell us, Wherein the *Papists* are *Idolaters*? I presume you will answer (if any thing to the purpose) That

The *Papists* are *Idolaters*,

Either



Either because they worship the *Hoast* :

Or, because they Bow down to, and Worship  
*Images and Crucifixes.*

Very Good : If they do Worship the *Hoast*, *Crucifixes*, or *Images*, we then are of your Opinion, and do believe, that they are *Idolaters* : and our *Church of England* concludes the same of them, whilst they worship the *Hoast* as *God*, which indeed is *no God* : for otherwise, were the *Hoast* (as all *Papists* believe) *Transubstantiated* into the very Body and Bloud of *Christ*, *God-Man*, then it would be no *Idolatry* to Worship the *Hoast*.

But, Sir, As to *Crucifixes* and *Images*,

If a Religious bowing down to, and praying before, an *Image*, or *Crucifix*, with the Eye directed towards it and cast upon it, *Be Idolatry*;

Then we must tell you, that Mr. *Richard Baxter*, your admired *Authour*, and your Great *Dissenter*, is a Notorious *Idolater*. For, if Mr. *Baxter* himself, in his *Christian Directory*, or if Doctour *Edw. Stillingfleet*, in his *Unreasonableness of Separation*, may be credited,

The said Mr. *Baxter* Writes, That it is Lawfull to fall down, and Pray, before a *Crucifix*, and that it is Lawfull to Direct our Eye towards the said *Image* or *Crucifix*, for the better Stirring up of our Devotions; and therefore Mr. *Baxter* calls a *Crucifix*, *Medium Excitans*, not *Medium Terminans*, of our Devotion.

And

And no more say the *Papists* for themselves, when they Bow to, or Pray before, a *Crucifix*, or *Image*.

And now ( to argue a little with you.) If Mr. *Baxter*, a *Presbyterian*-Idolater, may be indulged, and admitted into our Church-Communion,

Then, pray, Why may not another Man, who is a *Papist*-Idolater, in like manner be indulged, and admitted too?

Verily, you must grant the Demand, and Indulge them *Both*, or else discover the partiality of your Conscience and Affections.

But, pray, Sir, What is it that weighs down the Balance of your affections more towards the *Dissenters*, than towards the *Papists*, seeing neither of them are *Protestants*?

The one party as well as the other are your Native Country-men, and therefore upon that account they both equally challenge your love.

And *Christ* died for *Papists* as well as for *Dissenters* and *Beafronts*, and therefore according to your Own Argument, you ought to be as solicitous for their Salvation, as for the others.

2. But you will again Object,

That the *Papists* are *Superstitious*.

And so are the *Dissenters*, as also the *Beafronts*?

It being a great Superstition for any Man to oblige himself and his Party to serve God onely in such and such a particular way, Displeasing to his Lawfull Prince, and contrary to his Royal Commands, when at the same time he might as well have served  
God

God in the way commanded, which was and is, as pleasing unto God, and much more pleasing unto his Prince.

This is the great Superstition All the *Dissenters* and *Beaufronts* are Guilty of.

“And farther, it is † as great a Breach of, and † The Plain  
“as great a Restraint put upon *Christian Liberty*, Man's Way,  
“for any man to oblige himself not to *Do a Thing*, *Self. 19 p. 40.*  
“*indifferent*, as to be Obliged by his Prince to  
“*doe it*.

For every man in that case, is more his King's and *Sovereign's* Man, than his *Own*: And therefore, All those Persons who oblige themselves and their Followers, *Not to observe* the Orders and Ceremonies of our *Church*, which are acknowledged to be things indifferent, and which are commanded by the King. All such Persons, whether *Beaufronts* or *Dissenters*, are, not onely Disloyal and Schismatical, but also Self-willed, and highly Superstitious, as well as the *Papists*.

### 3. But you will plead farther ;

That the *Papists* are so wedded to their Principles, as that neither *Scripture*, *Reason*, nor *Antiquity*, can divert them. And pray, Are not all the *Dissenters* wedded as strongly to theirs, if they be men of any settled Principles and Humours? indeed, as for the *Beaufronts*, they will not wait for either *Scripture* or *Reason*, But like the *Weather-Cock*, will turn with every wind.

### 4. But say you , The *Papists* have Vowed Obedience to the *Pope* of *Rome*.

H

And

And I pray, Have not the *Presbyterians* Vowed Obedience to their *Consistory*? And have not the *Independents* Vowed and Promised the like to their *Congregational Church*?

5. But the *Papists* do all Deny the *King's Supremacy*.

And have we not proved, That all the *Dissenters* Deny the Same, and that therefore they are No *Protestants*?

6. But the *Papists* are Bloudy-minded Men, and hold with *Bellarmin*,\* and other *Jesuites*, such as *Joan. Driedo*, That *Christian Kings* (if *Hereticks*) may, and ought to, be *Deposed*, and put to *Death*.

\* *Papam habere plenitudinem potestatis super omnes Reges &*

*Principes Christianos, & posse eos Regnis*

*privare, & in temporalibus prorsus eximere plebem*

*Christianam ab eorum obedientia & subjectione, &c.*

*Bellarmin. de potestate summi Pontif. in Reb. Temporal. c. 13. p. 149. Edit. Colon. Agrip. 1511.*

*Vid. Stephen Colledges Tryall.*

And pray, Do not all the *Dissenters* hold the same *Bloudy Opinions*?

For, ( Because I know you love Repetition ) pray, Who, but the *Dissenters* and the *Beaufronts*, raised the late Bloudy War and Rebellion, upon no other account ( as was pretended ) but that of *render Conscience* and *Religion*? Who, but they, *Deposed* and *Murdered* the late King? of which you take not the least notice ( as I remember ) in all your Book.

Who but they entered into a New *Association* against the King, to seize on his Person at *Oxford*, and to *Depose* Old *Rowland* ( as they most Opprobriously Nick-named Our and Their own Dread Sovereign the *King* ) in case he should not yield to their Demands?

Was it not they, who Beheaded *Arch-Bishop Laud* in *England*, for being true to the King and the Church?

And

And was it not they, the *Dissenters*, who the other day in *Scotland* Assassinated, and most barbarously Butchered and Murthered in the King's *High-way*, the most pious and eminently vertuous *Protestant-Arch-Bishop* of *St. Andrews*, and that for no other Reason ( as their own Party confessed on the *Gal-lows* ) but because the said *Arch-Bishop* was a true *Liege's-Man*, and a true *Church-Man* ?

And now, Sir, Will you not grant that the *Dissenters* and *Beafronts*, are Bloudy-minded Men, as well as the *Papists* ? And if they be so, pray tell the World, what's the Reason you so passionately Love them, and so bitterly hate the *Papists* ?

In truth, Sir, If you would not Rail, and say ( as some *Dissenters* and *Beafronts* already have done, and said ) that I am a *Papist*; the which, I bless God, I am not, and hope never to be ; But ( if I must confess ) I am, and through God's Assistance I resolve to be, and to die ( what I ever professed my self to be ) an hearty *Episcopal-Protestant* of the *Church of England* ; But were it not for such a Calumny, in truth, I would tell you, that if you are a right, true *Episcopal Protestant* ( which I fear )

That, then in Reason, you ought to love the *Papists*, rather than the *Obstinate Dissenters* ; Not but that you ought to use your best arguments to convert both ; yet, if you will be partial in your Respect, then you ought to shew it to the *Papists*.

And the Reason for so doing, is this, *scil.*

Because, The *Papists* are more like the *Episcopal-Protestants*, than any of the *Dissenters*.

And you cannot but know so much *Philosophy*,  
 " That where there is the greatest Parity and  
 " Likeness, There ought to be the greatest Love.

The *Parity* and *Likeness* between them is this,

1. The *Papists* are ( as the *Episcopal-Protestants* are) for the Sacred Order of *Episcopacy*, distinct from that of *Presbytery* and *Deaconship*.

But the *Dissenters* are all against it.

2. The *Papists* ( as the *Episcopal-Protestants* ) are for *Monarchy* rather than for *Democracy*.

Calv. Instit. l.  
4. c. 20.

Whereas All the *Dissenters* are ( as was *Calvin* ) rather for *Aristocracy* and *Democracy*, than *Monarchy* in the State.

3. The *Papists* ( as the *Episcopal-Protestants* ) are for solemnly Consecrating and Dedicating Churches and Chapels unto the peculiar Service of Almighty God, and his Holy Worship.

But the *Dissenters* are all against any such pious Dedications and Consecrations, for fear ( say they ) of placing *Holiness* in one place more than in another.

4. The *Papists* ( as the *Episcopal Protestants* ) are for an Uniformity in *Divine Service*, and for a Set-Liturgy, and for the Peoples Responsals, That so all Persons may serve God with one voice and mind, and in one way.

But the *Dissenters* are against the Impositions of any such Set-Forms and Liturgies.

5. The *Papists* ( as the *Episcopal Protestants* ) are for Imposition of the Decent Ceremonies of the *Cross* in *Baptism*, of *Kneeling* in the *Eucharist*, of the *Surplice*,



*Surplice*, and of *Bowing* at the Name of *Jesus*.

But the *Dissenters* and *Beaufronts* (and the *Reconciler*) are all against the imposition of them: *Though it is to be Noted*, that the *Reconciler*, to hold his Great and manifold Preferments, uses them all, and one more, to wit, *Bowing* to the *Altar*; as he hints to us in his *Book*.

6. The *Papists* (as the *Episcopal Protestants*) do not prefer the *Pulpit* before the *Desk*, a Sermon before the Judicious Prayers of the Church; But they Command, and Commend both in their due places and order.

Whereas the *Dissenters* and *Beaufronts* Idolize the *Pulpit*, and slight the *Desk*: highly admire and cry-up Sermons and Preaching, but cry-down the Prayers of the Church, and sometimes in derision, have called the Holy Prayers of our Church, no better than a *Mess* of *Pottage*.

7. The *Papists* (as the *Episcopal Protestants*) are strict for *Catechising*, and for expounding upon the *Catechism* (according to *Canon*) on *Sundays* in the Afternoon, in the open face of the Congregation, that thereby not only the youth, but also the elder people, may be taught the Principles of *Christianity*.

Whereas the *Beaufronts* and *Dissenters* will not come to Church at all on a Sunday in the Afternoon, if there be only *Catechising* and *Exposition*, and no *Sermon*.

8. The *Papists* (as also the *Episcopal Protestants*) will not allow of any *Irreverence*, or walking up and down



down in any part of the Church, or sitting with their *Hats on* in the Church.

But all the *Beaufronts* and *Dissenters* do permit, and allow of this *Irreverence*, and will tell you, That a man is *Superstitious*, and Worships the Walls, if he Religiously uncovers his head, when there is neither Singing nor Praying in the Church.

But one thing I have observed among them, when they have come to our Churches, That in time of *Sermon* (which they so much *Idolize*, and prefer before the *Prayers*) they will sit with their *Hats on*, but in time of *Prayer* they will pull them off; as if God was not present in the time of *Preaching*, as well as of *Praying*.

I wondered at their doings, and once I asked of them, Their Reason for it.

Their Answer was this;

That in *Prayer*, they, by the *Minister*, spoke to God; and therefore, in Reverence to God, they, in *Prayer* pull off their Hats: and, for this Reason, the *Quaker* now will put off the Hat in *Prayer*.

But, said they, In *Sermon*, or *Preaching*, God, by the *Minister*, speaks to us, and therefore we put on our Hats, lest we should be thought to adore the *Minister* instead of God.

As if God was not as much to be adored when he speaks, as when he is spoken to: Yet, this is the *Superstition* of all the *Dissenters*, I will not except any, no not the *Presbyterians*, nor the *Independents*; for though I never was in any of their *Conventicles*, as I know of, yet I have frequently observed in our Churches

Churches this *Superstition* in them; *that is*, to put on the *Hat* in *Sermon*, and to put it off in *Prayer-time*.

9. The *Papists* (as the *Episcopal Protestants*) are for Burying all *Baptized Persons Christian-like*, *i.e.* decently and piously, with a Solemn Funeral Office.

"But the *Presbyterians* are indifferent, whether  
 "there be at the Grave any *Prayers* or *Exhortation*  
 "made to the Living or no; They that will, may;  
 "and they that will not, may let it alone.

Presbyterian  
 Directory for  
 Burying.

Just as our *Reconciler* says, p. 341. They that  
 will have a *May-pole*, shall have one, and they that  
 will not have a *May-pole*, shall have none.

Reconcil. p.  
 341.

But the *Independents* and all the other *Dissenters* are against all Funeral Offices. And their Buryals, for the most part, are no better than that of a Dead Dog or an *Ass*.

10. The *Papists* (as the *Episcopal Protestants*) are for keeping God's House, the Church, Neat and Clean; and if the *Papists* err in this respect, it is in their excess.

Whereas the *Dissenters* are for the other extreme, to wit, for *Sordidness* and *Nastiness* in their places of *Divine Worship*.

By these and other instances, the unprejudiced Reader may perceive in the *Papists* a great Parity with, and resemblance unto, the *Episcopal Protestants*.

And therefore, if the *Reconciler* be an *Episcopal Protestant*, and if he will be partial in his Affection  
 (which

(which is not at all necessary) then he ought in Reason, to like that Party best, which is most like himself.

But yet, I would not have the *Reconciler*, nor my *Ingenuous Reader* to mistake me, As if I pleaded for an Indulgence and favour to be shewn by the King and Government unto the *Papists*, because in some things they resemble us; and none to the *Dissenters*, because in no one *Essential* of either our *Church*, or our *State Government*, are they like us.

For in truth, I am, as I ought to be, against both Parties, *Papists* and *Dissenters*.

This being my Opinion (with submission to my Superiours better judgments.)

That, if either *Papists* or *Dissenters* get the upper hand, our Church of *England*, as now Established, and our King's *Supremacy* and *Authority*, will be utterly destroyed.

And therefore, it is humbly conceived, That a Reconciliation with the *Papists*, is as impossible, and as Pernicious and Dangerous (if possible) as a Reconciliation with the *Dissenters*: For it is evident,

That unless the *Papists* will Renounce the Pope's *Supremacy*, and so cease to be *Papists*;

And unless the *Dissenters* will acknowledge the King's *Supremacy*, and so cease to be *Dissenters*:

Unless these two things be granted, It is impossible for the Church of *England*, as now established, to be Reconciled unto either of these *Schismatics*, whether *Papists* or *Dissenters*.

S. Cyprian.  
de Unit. Eccl.  
S. 8. 298.

Nor is it safe for the Government to admit of *Schismatics* into our Church-Fellowship, for *Schismatici duos Episcopos, duos Greges in una Ecclesia constituunt*; and they will bring in Confusion, which is the

the destruction of all Order and Government : *Et dum Conventicula sibi diversa constituunt, veritatis* Ibid. 299.  
*caput atque originem reliquerant, &c.* which words of St. Cyprian we will leave to the *Conventiclers* of both *Parties* to translate, and seriously to consider. We being well assured, that the Principles of both *Papists* and *Dissenters* are inconsistent with *Truth*, and with the Well-being of our *Established Government* in Church and State.

For, as has been already proved, *Papists* and *Dissenters* Deny the King's *Supremacy*.

And therefore, notwithstanding their taking the Oath of *Allegiance* (which many of them have taken) the *King* has no firm *Security* for the Preservation of his *Life* and *Crown*, from either *Papists* or *Dissenters*.

For if the *Pope* should command the *Papists* (as he did *Ravillac*) or if the *Consistory* bid the *Presbyterians* (as it did in the Deposition and Expulsion of *Mary Queen of Scotland*) or if the *Congregational-Church* bid the *Independent* (as in the Murthering of the late King) or if the Spirit move, and bid the *Anabaptist* and *Quaker* (as it did *Venner*) to raise War against the King, because he is an Heretick, and an ungodly Man, and to Depose and Kill him, not being fit for Government,

Then they all, both *Papists* and *Dissenters*, must (according to their several Principles) obey their several Orders, and must Fight against, Depose and Murther the King, and destroy all that side with him.

Wherefore, that neither the King's Life and Crown, nor our own Privileges and Immunities, may be exposed to their Cruelty and Usurpation ;

We humbly conceive it necessary, That the Laws of the Realm should stand in force equally against both , *Papists and Dissenters.*

Because there is no party of men in this Kingdom , that ever were, or can be, according to their Principles, true and faithfull in all respects, to the King and the Government in Church and State, as now Established, but onely the *Episcopal Protestants.*

And for a farther confirmation of this great Truth, we have the Attest of our present Dread Sovereign, in his Royal and Noble Speech unto the *University of Cambridge*, upon their humble and Loyal Address made to him at *New Market*, *Sept. 18. 1681.* In which, His Majesty was graciously pleased to Oblige them, and indeed the whole Nation, with the following words and Assurances, *to wit,*

\* Dr. Gower  
Vice-Chancel-  
lor.

King Charles  
the Second his  
Speech to the  
*University of  
Cambridge*,  
Printed in  
the *London-  
Gazette* by  
Authority.

" That He would constantly own and defend the  
" Church of *England*, as Established by Law: of this  
" He bid them be *Assured*, for He would be as good  
" as his word , Notwithstanding whatever Represen-  
" tation either had or should be made of him to the  
" contrary : Being farther pleased to add,

" *That there was no other Church in the World, that*  
" *Taught and Practised Loyalty so Conscientiously, as*  
" *that did.*

In truth, This short, but pithy *Speech* of His Sacred Majesty, is a full Answer to the *Reconciler's* whole Book, especially to that part of it, which so unworthily *Misrepresents* His Majesty's former *Declarations*, to the eye and ear of the World.

CHAP. VII

The Reconciler's Design proved to  
be, As Managed, Malicious, and  
Treasonable, towards the King  
and Government, both of Church  
and State.

CHAP. VII.  
I 2  
The Church and State of England, as pre-  
sented God be praised, and by the Divine  
Providence, and by the King's wise  
conduct of Affairs in a very proper  
manner well ordered, and settled state and  
condition, and therefore for any Man to wish, and  
endeavour (as does the Reconciler) their disturbance  
by an unnecessary Alteration of their Established  
Laws is truly to wish them a worse Fate and condi-  
tion than at present they are in.  
And to wish and endeavour is according to  
the Greek Philosophy) the height of Envy and In-  
trigue, since of its Impulse the Reconciler  
Now, that the Reconciler's Design is (as he has  
managed it) thus Malicious and Treasonable,  
Towards



In truth, this short, but pithy speech of His Ma-  
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## CHAP. VII.

*The Reconciler's Design proved to  
be, As Managed, Malitious, and  
Treasonable, towards the King  
and Governours, both of Church  
and State.*

**O**Ur Church and State of *England* at pre-  
sent, God be Praised, are, by the Divine  
Providence, and by the King's wise  
Conduct of Affairs, in a very prospe-  
rous, well-ordered, and Setled State and  
Condition: And therefore, for any Man to wish, and  
endeavour (as does the *Reconciler*) their disturbance  
by an unnecessary Alteration of their Established  
Laws, is truly to wish them a worse state and condi-  
tion than at present they are in.

And so to wish and endeavour, is (according to  
the *Stoicks* Philosophy) the height of Envy and Ha-  
tred. Μῖσος δὲ ἐστὶν ἐπιθυμία τῆς τῷ ἑαυτοῦ κακίας ἐπὶ τῇ

Diog. Laert. vi, &c.

Zeno l. 7. p.  
306.

Now, that the *Reconciler's* Design is (as he has  
managed it) thus *Malitious* and *Treasonable*,

Towards



Towards the King, in Scandalizing and Blaspheming Him,

And towards the Church (as now Established) in representing her Bishops and Governours as *Antichristian*, Cruel, and Tyrannizing over Godly Mens Consciences; And in prostituting her pious Orders and Constitutions to Publick Scorn and Derision;

That it is so,  
Will be the Task of the following Lines and *Sellions*, to prove.

### SECRET.

*The Reconciler Scandalously makes The King and Governours, the Authours of all our present Schisms and Factions;*

And that for Two Reasons;

1. **B**Ecause they impose things indifferent upon the People.

2. **B**Ecause the King and Governours require of the Clergy subscriptions to the things Imposed.

As to the First——the *Reconciler's* own words are——

“Why do *Superiours* still continue the Imposition of those Indifferent things, which do occasion the *Schism*, &c.” *Reconciler, c.*  
I. p. 30, 31.

And in *Page 339*. he Argues and Queries thus; *Page 339.*

“Whether those Rules of the Church which concern

“cern things indifferent—should not be altered or relaxed, when it so happeneth that an *Horrid Schism* with all its dreadfull consequences, is by the *Imposition* of them caused throughout the Body of the Nation ?

But, a little to stop the *Carreir* of this fierce *WRITER*, and to Vindicate the Honour and Justice of our *King* and *Governours*, as to this particular, we entreat, it may be noted—

That the *Reconciler* is not onely *Disloyal* towards his Prince and Superiours, in so Aspersing them,—

But also *Disingenuous* towards his Ignorant Reader, in so miserably imposing upon him :

For the truth of the matter is briefly this,

To wit,

Not the *Imposers* of things indifferent, But the *Separatists* and *Disobedient*, are the Sole Causes of the *Schism*.

For it is Confessed by the *Reconciler*, and by the *Separatists*, that the things Imposed are things Indifferent in themselves, and have no *sinfulness* in them.

And therefore the not observing them, when by Lawfull Authority Commanded, is a *Sin* of *Rebellion* and *Disobedience*.

And *this sin* of not Observing things Indifferent, when Lawfully imposed, is the sole and *Prime Cause* of the *Schism*. Nay, Mr. *Baxter* presses farther, *scil.*

“That, although it be a sin in the *Magistrate* to Command, yet it is a Duty in the People to Obey His Command, in things not sinful in themselves.

Mr.

Mr. Baxter's own words are—

"Many a Ruler sinneth in his Commands", when  
 "it is *no Sin*, but a *Duty* of the *Inferiour* to Obey Baxter's Cure  
of Church-  
Divisions,  
Direſt. 34. p.  
194.  
 "them: A Ruler that hath but a bad end, or bad  
 "circumstances, may sin in commanding, *And yet*  
 "*it will be the Subjects Duty to Obey.* Yea, as to the  
 "*Matter* it self, it may be unlawfull for a Ruler to  
 "command a thing that will doe no good, *And yet*  
 "it may be the Subjects Duty to doe it.  
 "Therefore (says Mr. Baxter) remember that Ibid. p. 193.  
 "ye do not prove it sinfull in you to doe such things,  
 "by proving it a sin in the *Imposer*, unless ye have  
 "some better Reason, and can shew a *Law of God* for-  
 "bidding you.

And elsewhere he tells his Reader,

That a Form or Liturgy *defective*, may, and must  
 be used, rather than a *Schism* by Separation be made,  
 and rather than the Churches *Edification* be hindered  
 by our Non-compliance with such a *defective*  
 Form. His own words are—

"If I am restrained from the Publick Preaching of Ibid. Direſt.  
32. p. 185,  
186.  
 "the Gospel, or exercise of my Ministry, unless I will  
 "use a more *disordered* or *defective* Form, I shall  
 "take it for my Duty then to use it—for to use a  
 "more *defective* Form, with Liberty to use my *best*  
 "Gifts also, and to exercise my Ministry *publickly* to  
 "all, is more to the Churches *Edification*, than (by  
 "*Separation*.) to use my Gifts *only* a few days in a  
 "Corner, and then (for my *Disobedience*) to lie in  
 "Prison, and use them no more.

Thus

Thus far Mr. *Baxter* pleads excellently for Obedience to our *King* and *Governours*, in things indifferent; and which are not forbidden by some express Law of God; and that not the *King*, nor the *Imposers*, but the *Separatists* and *Disobedient*, are the Authours and Causes of the *Schism* and *Faction* throughout the *Body of the Nation*.



And great pity it is, that Mr. *Baxter's* own practice, by a daily Separation from the Church of *England*, and by his Constant Disobedience to the *Kings* and *Governours* Impositions of things Indifferent, should so *Notoriously* Contradict his own *Doctrine*.

But to return to our *Reconciler*, and to speak *ad hominem*.

The Sin of not observing things indifferent, when lawfully commanded, is the sole and chief cause of the *Schism*.

\* Protest. Re.  
con. c. 1. p.  
22. c. 2. p. 29.  
c. 3. p. 58, 59.  
c. 5. p. 145.  
and Preface,  
p. 59.

This is no more than what the *Reconciler* himself has owned to be true in many places of his \* *Book*, When, he Exhorts the *Dissenters* to obey the *King* and *Governours*, and to Conform to their *Impositions*.

And his Argument, persuading the *Dissenters* to Obedience and Conformity, is this, *scilicet*,

Because the *Ceremonies* imposed are things Indifferent,

*Ergo*, The *Dissenters* ought to Obey and Conform,

Lest, by their Disobedience, they become Guilty of *Schism*—

For

For Separating when they ought not to Separate \*.

\* I verily believe all Separate Congregations in the

Nation, which are not Subject to the Government of our *Dioceses*, are *Schismatical*; and that all they who abet and head them, and exercise among themselves a *Spiritual Jurisdiction Independent on them*; do set up Altar against Altar. *Prot. Recon. Preface*, p. 59.

Thus our *Reconciler* is become a very *Bisshop*, a *Janus* with Two Faces.

And with the One,

He looks upon the King and Governours as the onely *Authours* of our *Schisms* and *Fallions*, for Imposing things Indifferent:

But with the other,

He looks on the *Dissenters*, as the onely *Authours* and Causes of the *Schisms* throughout the Nation, for their not Conforming to the *Ceremonies* imposed, which are things Lawfully to be observed, they being things Indifferent.

*As to the Reconciler's other Reason, scil.*

That the King and Governours are therefore the *Authours* of all our *Schisms*, Because they require *Subscription* † to things Indifferent, &c.

It is, as scandalous to the King and Governours, and as false, as the other Argument: And can be published for no other end, But to amuse the World, and to prejudice the People against the King and his Government.

† Protestant Reconciler, c. 1. p. 7.

For did not God himself require an *Oath* ( which is much more than *Subscription* ) of the *Priests* and *People of Israel*, thereby strictly binding them to observe, not onely his *Moral*, but also his *Ceremonial* Law, which chiefly consisted of things Indifferent,

K

before

before they were lawfully Imposed and Commanded ?

And, I pray, Are not *Kings God's Vicegerents* ? And is it not their *Prerogative* to be like God, and to Imitate him, in all things lawfull and expedient ? And did not the Religious Kings and Princes of old, particularly *Nehemiah, Asa* and *Josias*, make the People take an *Oath*, and to Swear *Uniformity* and *Conformity* to God's Laws, and to some things that were *Indifferent* in themselves ?

Nehem. 5. 12.  
c. 10. 29.  
2 Chron. 15.  
14.  
2 Chron. 34.  
31, 33.

And have not all Christian Kings and Princes, throughout all Ages, imitated those Godly Kings, when they went about *Reformation* ? Have they not required *Subscription* to their Pious Orders and Constitutions ? The *Reconciler* is not able to mention any one *Christian Council*, or Christian Emperour, King, or Prince, that ever made any *Canons, Laws, or Constitutions* for Government of the Church and State, but they required either an *Oath*, or *Subscription*, for the better observation of their said *Canons* and *Laws*; or else they subjoyned a dreadfull Punishment, such as an *Anathema* and *Excommunication* upon Obstinate Disobedience.



And yet, those *Primitive Councils*, and Ancient Christian Emperours, were never Scandalized, as is our *Gracious King*, and Governours ; nor ever said to be the *Authours* of *Schisms* and *Factions*, for requiring *Subscriptions* and strict Obedience unto their *Impositions* of things *indifferent*, as our *King, Bishops* and *Governours* are said to be by the *Scurrilous Reconciler*.



## SECT. II.

*According to the Reconciler, The King and Governours are Proud Men, and the Plagues of the Earth, for Imposing things Indifferent.*

Take the *Reconciler's* own words——

"IT seemeth Pride for men to institute unnecessary Rites and Ceremonies, and say, I Command you all to Worship God according to these my Institutions and Inventions; and he that will not thus Worship him, shall not have liberty to Worship him at all ( *Note Reader, \* that this is an Abominable Lye told of the King and our Governours, for by Act of Parliament, Any Man with any Company, not exceeding five, may in his own House worship God in any manner.* ) " If ( says the *Reconciler* ) the work of Church-Government be to make small Matters great, and make that damnable which before was lawfull, and this without any Necessity at all, it will tempt the People ( as it does the *Reconciler* ) to think such Governours to be *The Plagues of the Earth.*

\*A Great Lie cast upon the King and Government.

Prot. Recon. c. 10. p. 328.

To confirm all this Harangue, the *Reconciler* quotes Mr. *Baxter's Diss.* 5th of *Human. Cerem. Ch. 14. Sect. 8.* and *Ch. 1. Sect. 4.*

And in the following words, he says, That not the *Dissenters* for Disobeying, But the *Governours* for Commanding Obedience, in things Indifferent, are the *Disturbers* of the Churches Peace.

Prot. Recon. ibid. p. 328, 329.



## SECT. III.

*According to the Reconciler, The King and Governours Deserve Death for imposing things Indifferent.*

The Reconciler's own Words are ———

Foot. Reconc.  
c. 10. p. 329.

“ **Y**OU (*Superiours, King and Governours*) disturb the Church much more Sinfully (than the *Dissenters*) by laying such *Snares* as shall unavoidably procure it (*i. e.* a disturbance) and then taking occasion by it, to make a greater disturbance by your *Cruel Execution*. *If the Fly offend*, and *deserve death*, by incautelously falling into the Spider's Web; *What doth the Spider* (that is, the King and Governours) *deserve*, that out of her own Bowels *Spread this Net in the way*, and *kills the Fly* that is taken in it? Your own Actions most concern your selves, try therefore whether you doe well in *Commanding* and *Punishing*, as well as whether others offend in *disobeying*. Thus far the Reconciler, for which he again quotes Mr. Baxter.

Now, What Sense can there be made of this Similitude between the *Fly* and the *Spider*, but this? to wit,

That the Venemous Spider, is the King and the Governours, who lay *Snares* for the People, by Imposing on them Strict Laws for the Observation of Ceremonies

Ceremonies and things Indifferent: And that the Harmless innocent *Fly*, are the *Dissenters*, who are caught in the Snares of the Laws made by the King and Governours, and for their *Rebellion* and Disobedience are either put to *Death*, or Cruelly Punished.

And therefore (according to the *Reconciler*) as the Spider *Deserved Death* for making Webs, by which the *Fly* was Caught; So does the *King* and *Governours* *deserve Death*, for making Laws, by which the *People* are Caught, and Restrained their Liberty, and their Tender Consciences Imposed upon, as to things Indifferent.

Never let this *Authour* any more Write against the *Jesuits* for their *Treason*, untill he quits himself of the same.

## SECT. IV.

*The King and Governours (according to the Reconciler) are Traytors to the Common-Wealth, and Betrayers of the Peoples Liberties, for Imposing upon them, Things Indifferent: And that, therefore, the People ought not to yield to their Impositions; But ought To Rebel, and Vindicate their Christian Liberty.*

*The Reconciler's own Words, are—*

Prot. Recon.  
c. 5. p. 160, 161.

“**B**Oth these things (that is, the *Superiours*, King and Governours *Imposing things Indifferent*, and requiring *Subscription* to them, Both these things) do put a necessary abstention and restraint upon us, as to the use of these things; if therefore (says the Reconciler) by so doing (i.e. the *Superiours*, our King and Governours, if they) in effect *Betray our Liberties*, Dissenters ought not to yeild to them in the least: nor should good Christians by a Vow restrain themselves from the free use of things Indifferent.

And as bad, or rather worse *Treason*, does the Reconciler utter, p. 338.

Where he plainly Suggests *Two things*; by which *Suggestions* he extremely prejudices and incends the Giddy-Vulgar against the King and his Government.

He

He Suggests,

1. That the *King* and *Governours* are going about to *Betray* the *City* and *Common-Wealth* unto the *Enemy*.

2. That therefore, The Subjects *May*, and *Ought* to *Rebell*, and Vindicate their own Privileges.

For the Subjects may ( says the *Reconciler* ) neglect and transgress the *Orders* and *Commands* of their *King* and *Superiours*, *In hopes of a Greater Good*;

The *Reconciler's* own Words are——

*Secondly*, "I Answer with the Learned *Camero*, Prot. Recon. c. 10. p. 338.  
 "That even *Order* may be not onely laid aside, but  
 "even neglected and transgressed, for a *Greater Good*;  
 "As when a *Citizen* doth voluntarily rise up against  
 "a *Magistrate*, who is endeavouring to *Betray* the  
 "*City to the Enemy*, or a *common Souldier* against a  
 "*Rebellious Officer*."

Never did *Hugh Peters* Preach and Print greater *Treason*.

For, upon the pretended force of this very *Treasonable* Argument of the *Reconciler's*, did *Oliver*, and the *Rump*, with their *Rebellious Army*, cut off *King Charles* the First His Head,

Pretending to the People, That the said *King* was going about to bring in *Popery*, and to *Betray* the *City* (of *London*) and the whole *Nation* to their *Enemies*, and deprive them of their *Liberties*.

And

And because (as they alleged) that He Imposed such *Ceremonies* and *Orders* upon Tender Consciences as would Damn the Souls of *Myriads*——

Therefore it was, that the late *Rebels* made War against the said King and *Murthered* Him.

*And loe !* Here is a Second *Hugh Peters*, one that styles himself, not onely a *Protestant*, but a *Priest*, nay, a *Cathedral-Man*, and therefore Doubly obliged to the King and the Church; yet *loe !* Here is Such an One, That dares publish in Print, That it is not onely lawfull, but necessary, to *Neglect*, and *Transgress* the *Magistrate's Orders*, and to *Rebell*, if so be, The Subjects apprehend a *Greater Good* will accrew to them *thereby* :

That is to say,

If the Subjects do fear, that *Myriads* of Souls will be Damned by the *King's* and *Magistrates Impositions* : But may, and will be Saved by their *Rebellion*, and *Transgressing* such Orders and *Impositions*,

Then (according to the *Reconciler* ) the Subjects May, and Ought to *Rebell*.

The *Reconciler's* own words farther are——

Ibid. c. 10. p.  
338.

“ Now ( says he ) Charity is greater than Faith,  
“ and therefore is a greater Good than *Order* in Ex-  
“ trinsicalls, and the Salvation of Souls is the end of  
“ *Order*, That therefore must be better than the  
“ Means, and consequently *Order* may be *transgres-*  
“ *sed*,

*sed, when it is Necessary for that end to be  
"so.*

That is, in plain *English*,

The King's and Governours *Orders* and *Laws* may Lawfully be Transgressed; Treason and Rebellion may Lawfully be Committed, whenever the People shall think, for their *Greater Good* and *Ease*, it should be *So*.

Thus the *Reconciler* takes the Liberty and Confidence to speak out that *Treason*, which the Shame-faced *Dissenter* dares onely conceive in heart and mind;

And which of the Two, is the most Malitious, and dangerous to the King and his Government, we will leave to others to determine.

## SECT. V.

*The Reconciler Scandalously affirms, That the King and Governours want Piety and Prudence, And therefore it is, that they impose upon the People, Things Indifferent.*

FOR Proof of this, the *Reconciler* quotes Doctour *Tillotson*, though very Falsely:

The *Reconciler's* own words, are——

Prot. Recon.  
Preface, p. 19.

“ If then this be not done ( to wit, an *Abolition* of things Indifferent ) it must be, in his Judgment. “ ( that is, in Dr. *Tillotson's* Judgment ) through defect of Piety and Prudence in *some men* ( that is, if he writes sense, through defect of Piety and Prudence in the King and Governours ( especially of the Church ) for of such Dr. *Tillotson* treats in his said *Sermon* ) “ or through Consent with what is reasonable in “ others, &c.

Tillotf. Sermon  
on St. John,  
13, 34. 34. p.  
28.

Now that the *Reconciler* means the *King* and *Governours*, by what he says, is evident;

Because, he knows, and confesses, that it is in the power of none, but onely of the King and Governours, to alter the Imposition of things Indifferent. And therefore ( according to the *Reconciler* ) The King and Governours continue the Imposition of things Indifferent, through *want* and *defect* of *Piety* and *Prudence*.

And



And now, pray, Is not this *Reconciler* worthy of Reproof? to call his King and Governours, *Ungodly, Imprudent.*

What can he call them worse?

In our thinking, it is all one, as if the *Reconciler* had Mounted the Stage at *New-Market* ( where the King was, much about the Time when his *Book* came forth ) and there had made Proclamation in the open Market, and Harangued the *Discontented People* with such Phrase as this——

*O Brethren !* Be wise, and look to your selves, for our *King* is a *Fool*, our Governours are all like him, *unwise* and *imprudent* ; they are, as he is, *ungodly, wicked men*, and for want of *Grace*, and through Defect of *Piety* and *Prudence* , Therefore it is,

That they continue the *Imposition* of things *Indifferent* upon you ; for, I will assure you, had they the *Wisedom* and *Prudence* which is from above, or were they acted by a *Spirit of Grace* and *Holinefs* , They would ease Mens *Consciences*, and would soon take away these Heavy Yokes and Burthens (I mean, the *Imposition* of things *Indifferent* ) from off your Necks.

But alas ! Dear Brethren, I tell you , and so does Doctour *Tillotson* tell you , That the *King* and *Governours* want *Piety* and *Prudence* , And that is the very Reason of their *Impositions*.

Now , What is all this? But a *New Plot* against the King and Government : What is it? But to Alarm the *People*,

*First, That the King and Governours are Ungodly, Imprudent.*

*Secondly, That ( according to Calvin's Doctrine) Because they are Foolish and Ungodly, they are therefore unfit for Government. And,*

Calv. Instit.  
l. 4. c. 20.

*Thirdly, Because they are Ungodly, Imprudent, and Unfit for Government, Therefore, the People may Oppose them, and may ( as Calvin and Knox Taught ) Depose them.*

*Thus ( in our apprehension ) the Reconciler again Sounds the Trumpet to a New Rebellion, Odiously and Maliciously misrepresenting the King and Governours unto the People, as Idiots and Fools, as Wicked and Ungodly.*

## SECT. VI.

*According to the Reconciler, The King and Governours are the Destroyers of the Work of God, and the Murtherers of Myriads of Souls, for imposing things Indifferent.*

The Reconciler's own words are——

" IF I durst ( says he ) make the *Parallel*, it Protest. Re-  
con. c. 4. p.  
98. unavoidably would be this; That since *Superiours*, by using of their Power, in the Commanding of these *things Indifferent*, doe that which, accidentally, and through the weakness of *Dissenters*, doth Minister unto that *Schism*, which is Destructive to them, it may be feared, that they ( i.e. the *King and Superiours* ) *destroy the work of God*, and unnecessarily cause the Souls to perish for whom Christ died.

And Page 99. He adds.

" Were I worthy to advise my *Governours*, I would Ibid. p. 99. say, Hast thou ( O King ! ) power in these things *Indifferent*? *Have it to thy self before God*; and use it to that end, for which alone he gave it, for *Edification, and not for Destruction.*

Here is plain English, and there is no need of an *Oedipus* to unriddle and find out the *Odium* and *Scandal*. cast upon the King and our Superiours.

And

And, in Page 195,  
The *Reconciler* has these words, to the same purpose——

Prot. Recon.  
c. 6. p. 195. "A Scandal (says he) in the Nature of it being  
"Spiritual *Murther*, it is to me a wonder how Men  
"(that is, the *King* and *Governours*) can think it is  
"consistent with *Christian Charity* to enjoin any thing  
"unnecessary, whence, by experience, they (*i.e.* the  
"*King* and *Governours*) know the *Murther* of in-  
"numerable Souls is like to follow: Now, must it  
"not oblige *Superiours* to lay aside a thing Indifferent  
"(as all the *Ceremonies* are) for the preserving of  
"many *Myriads* of Souls from Ruin?

Page 196. "It being then not necessary for *Superiours*  
"to Command things Indifferent, much rather  
"should they Quit them, than be (as they are)  
"Accessory to these sad Consequents of that Com-  
"mand, to wit, the *Murther* of so many *Myriads*  
"of Men——God Grant (says he) That our  
"*Lawgivers* (the *King* and *Governours*) may make  
"the due Inference from the Premisses, &c.

Now, *Good Sir*, What Inference would you have  
us think, the *King* and *Governours*, in Honour and  
Justice, should make from your Premisses, But to  
Reward the *Traytour* according to his *Treason*? un-  
less he shall timely Repent, Openly Recant, and beg  
Mercy: which God grant he may, and then we hope  
the King's Clemency will be farther signalized in *Par-*  
*doning* so *Notorious* an *Offender*.

SECT. VII.

*The King Commands Men to Sin, according to the Reconciler, When he Commands their Obedience as to things Indifferent.*

The Reconciler's own words are——

“ **M**oreover this may be farther Argued,  
That,

Prot. Recon.  
c. 6. p. 200.

“ *Qui non vetat peccare cum possit, jubet.*

“ He that, being a *Superiour* (as is the *King*) doeth  
“ not what lawfully he may for the prevention of his  
“ Subjects Sinning, *does Command his Subjects to Sin.*  
“ Now it is confessed by our *Superiours*, that if they  
“ please, they may abate these Impositions of things  
“ indifferent.

“ And it is also certain, that the not abating of  
“ them is the Occasion of the *Schism*, and so of the  
“ Great Sin of many of their Subjects; How then  
“ will they avoid ( according to this Rule,

“ *Qui non vetat peccare cum possit, jubet* )

“ from commanding their Subjects to Sin, when they  
“ may, but will not, prevent their sinning?

*Most Excellent Logick !*

The

The King and Parliament Command by Law ;  
that whoever calls the King *Fool*, or *Papist*, shall be  
*hang'd* :

A certain *Rebellious Fellow* wilfully transgresses  
that Law , And is *hang'd* for it ;

*Ergo*, Because the King and Parliament had Power,  
not to make *that Law*, and after they had made it,  
they had power to Repeal *that Law* , But *would not*,  
*Therefore* the King and Parliament Commanded that  
Rebel *to Sin*, and therefore the King and Parliament  
are doubly Guilty,

*First*, Of the *Rebel's Sin*.

*Secondly*, Of his Death ; in not *preventing* both,  
by Repealing the said Law :

For, according to the *Reconciler*,

*Qui non vetat peccare cum possit, jubet.*

## SECT. VIII.

*The Reconciler's Rule, for the King and Governours to Observe, in case any Evil Consequents should happen through the Dissenters Disobedience after a Condescension Granted; to wit, To leave the Event to God.*

The Reconciler's own words are —

“IF (says he) it be Objected, That should our *Superiours* Indulge *Dissenters* in these Matters, the *Dissenters* would never be contented with the Abatement of three *Ceremonies*, unless (as *Dr. Womack* urges) we should also yield up the Churches Government, and leave the *Bishop* and every *Parish Priest* unto the Choice of the People.”

Prot. Recon.  
c. 10. p. 326.

The Answer and Rule —

“To this (says the Reconciler.) I Answer, if so (God's will be done) however, let us doe our Duty, and Abolish these three Ceremonies, *scil.* *Cross* in *Baptism*, *Kneeling* at the *Sacrament* of the *Lord's Supper*, and *Bowing* at the *Name* of *Jesus*, let us doe our Duty, And leave the event to God, &c.

That is, to speak plainly,

If the *Dissenters* will not be satisfied, However, the *King* and *Governours* ought to *Indulge* them, and *Leave the Event* to *God*.

M

And



And if by such an Indulgence, the *Dissenters* shall destroy all our *Church-Government*, and bring in Confusion among us, *God's will be done*; However, the King and Governours must doe their Duty, and *INDULGE* them, and then,

*Leave the Event to God.*

And if the Pragmatical People shall usurp an unlawful power to themselves, and shall chuse their own *Bishop*, and every *Parish Priest*, *Volens Nolens* the King, or any Proper Patron, *God's will be done*: However, the King and Governours must doe their Duty, and give the People their Liberty, and then,

*Leave the Event to God.*

If *Dissenters* should ( as they did in 48 ) Mutiny, Rebell, and Cut off this King's *Sacred Head*, as they did his *Fathers*, and destroy all Good Order and Government in Church and State ( as formerly ) under the fair Pretence of *Liberty of Conscience*, if so, *God's will be done*; However, The King and Governours must doe their Duty, that is, *Indulge* the *Dissenters*, and meekly resign up their Lives and Concerns to the Mercy and Courtesie of their *Rebellious Enemies*, and then

*Leave the Event to God.*

Now, should this Rule of the *Reconciler's*, take place in its full Latitude, without the due use of *Means*, for the Support of *Government*, and for the Suppression of *Vice, Rebellion* and *Treason*, Then there would be nothing but *Anarchy* and *Confusion* in *Church* and *State*: Which evil Design to bring to pass, has been the great endeavour of All the *Reconciler's Arguments*.

For

For, the main force of all his Arguments for *Condescension* to the *Dissenters*, have tended to nothing more, than to break down the Hedge of all our Good Laws and Orders for *Uniformity* and *Conformity*, and to introduce an Unbounded Licentiousness and Confusion.

And therefore, we may very truly Conclude, The *Reconciler's* Design in Publishing his *Book*, as Managed by him, to be Malicious and Treasonable towards the King, the Church and the State, as now Established.

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M 2      CHAP. VIII.

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## CHAP. VIII.

*The Reconciler's Proposition Proved to be False.*

His *Proposition* is this, *scil.*

Prot. Recon.  
c. 1. p. 4.

“ **T**hat Things Indifferent ( considering  
“ the Circumstances our Church and  
“ State at present are in ) ought not to  
“ be Imposed by the *Legislators*, as  
“ Conditions of  
“ *Church Communion*.

This Proposition, as it is propounded by the *Reconciler* is to be considered two ways,

1. *Simply* and *Absolutely* in it self,
2. *Relatively*, as it refers to the present Circumstances our Church and State are in.

In both respects it will appear to be false.

1. For take it *Absolutely*, as simply considered in it self, And then his *Proposition*, which is the main hidge and Herculean Pillar on which his whole Book depends, runs thus, *scil.*

*That*

*That at no time Things Indifferent ought to be imposed upon the People as Conditions of Church-Communion.*

The Falsity of this *Proposition* is Proved,

1. By the Testimony of Sacred Scriptures to the contrary.

2. By the Authority and Canons of the first and most Ancient *Councils*, And by the examples and practices of the Primitive Christians in their Church-Government.

3. By Reason, and the Natural Grounds of Ecclesiastick Polity and Government.

All these speak the expediency and lawfulness (if not Necessity) of *imposing Things Indifferent as Conditions of Church Communion*.

The prosecution of these Arguments at large, we shall leave for an entire Discourse of it self.

And at present onely touch briefly upon them in their order.

And therefore, as to the first.

1. Several Instances in Canonical Scripture speak it lawfull to impose things Indifferent as Conditions of Church Communion; For God, in the very first founding of all good Order and Government, between Himself and Mankind, did Impose a thing in it self Indifferent, to wit, the *not eating of the Forbidden Fruit*,

*Fruit*, as a necessary condition of Communion and Fellowship with Himself.

And God Excommunicated *Adam* and *Eva* his presence, his love and favour, for not observing that Ceremony and Imposition of *not eating the Forbidden Fruit*, which *fruit* might have been eaten, as well as any other fruit in the Garden of *Eden* (as *Clem. Alexandrinus* notes) had not God by a strict Imposition commanded the contrary, on purpose to try the sincerity of Man's obedience to him his *Lord* and *Creator*.

And farther, under the *Mosaical Law*, God Himself, and *Moses* by his Command, Imposed many indifferent and unnecessary things, as necessary conditions of *Church Communion*, such as All or most of the *Levitical Rites* and *Ceremonies* were, whose observation was enjoined upon pain of *Excommunication*, and sometimes of *Death*, in case they were wilfully neglected.

And God gave Authority not onely to *Moses* and *Aaron*, but also to other his *Vicegerents*, such as the *Judges* and *Kings* of his chosen people the *Jews* to impose things Indifferent as Terms and Conditions of *Church-Communion*, such as the use of *Bloud*, *Oil*, *Salt*, and other things in their Sacrifices, such as the use of *Garments*, *Ephods*, *Veils* and *Surplices*, and *Bowings* in *Divine Worship*; *Washings* and *Purifications* of their very *Garments*. And all manner of *Musick*, such as their *Superiours*, especially such as King *David* and King *Solomon* should judge most conducing to God's Glory, and to the better stirring up of the Peoples Devotions and Affections in the Worship and Service of God.

The *Imposition* of *Holy Days* is the Imposing of a *thing Indifferent*, for all *Days* in themselves are alike. And yet, God highly approved of *Queen Esther* and her Uncle *Mordecai's* *Imposition* of the *Holy Days* called *Purim*, upon the People, for ever to be solemnly kept, as necessary Conditions of *Church-Communion*: And, it is to be noted, that this *Imposition* was laid upon the People without any Command from God, in time of *Banishment*, when the Church was in *Persecution*, yet, even then, in such *Circumstances* as those, did *Queen Esther* use her *Authority*, as to the Imposing of things Indifferent. And if so, then surely much rather may *Kings* and *Queens* use the same *Authority* in times of Prosperity.

The Feasts of Dedication of the Temple and of the Altar, but especially of the *Wall of Jerusalem*, was in it self a Thing Indifferent, and yet they were so strictly Imposed, as that whosoever wilfully neglected their Observation, was under an *Anathema Maranatha*.

Dr. Kell.  
Tricen. l. 1.  
c. 5. part. 8.  
p. 23.

And it is very Remarkable, that our Lord *Jesus Christ* who came to fulfill all *Righteousness*, and to set an unerring pattern and example of Obedience unto all under Command, Did himself approve of the *Feast of Dedication* instituted by the *Macchabees*; (1. I. c. 4. v. 59.) *Judas* and his Brethren, with the whole Congregation of *Israel*, Ordained, that the days of Dedication of the Altar should be kept in their season, from year to year, by the space of eight days.)

For, St. John 10. 22. It was at *Jerusalem*, the *Feast of the Dedication*, and it was *Winter*, and *Jesus* walked in the Temple, &c.

So that (if you reade on) our *Saviour Christ* did not onely honour with his Presence these *Holy Days*.  
of



of the *Macchabees* appointment, But he also confirmed the lawfull use and Imposition of them, by his working of *Miracles* on *those very Holy-Days*.

And farther, That *Christ* might set a perfect Example of Obedience unto all *Subjects*, as to things Indifferent, when by Lawfull Authority imposed,

*Christ* himself did therefore observe all the Minuter Rites and Ceremonies of the *Law*, and of the *Pasover*, which none ever did, or was able to doe, before him.

And lest *Christ* should give any offence to the *Superiours* then in power, he observed the Impositions and Ceremonies of the very *Pharisees*, which they by their own Laws had enjoined upon the People, as *Terms* and *Conditions* of their *Church-Communion*. And particularly, *Christ* observed the *Pharisees* Religious Orders of *Washing the Feet* at Feasts; and at the *Pasover*; which was onely an Ordinance of *Humane Invention*. And *Christ* did publickly blame the *Pharisee* for not giving him Water to Wash withall, according to the *Pharisees* Orders and Impositions.

St. *Peter* positively determines against the *Reconciler's* Proposition, not onely *Categorically*, but also *Universally*, commanding Submission and Obedience unto every Ordinance of the King and Governours, which is not against the written word of Cod; 1 St. Pet. 2. 13. 18. *Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governours as unto them that are sent by him*; that is, sent by God and the King, such as are *Magistrates* in the State, and *Bishops* in the Church, all sent, and set over the People, by God and the King.

St. Luk. 7.  
44.

Eraf. & Grot.  
in Loc.

And



And in v. 18. of that *Chapter*, *St. Peter* adds, as the *Whole Duty of Man*, this Injunction, *Fear God, Honour the King* : Thereby plainly intimating unto us this excellent Truth, *scil.*

That if we will not peaceably submit to every *Ordinance* of the *King*, as to Things Indifferent, but will become Mutinous and Rebellious, and make a *Schism* and *Faction* in the Church and State, by our Disobedience, *then*, notwithstanding our high Profession of Religion, we neither *Fear God*, nor *Honour the King*.

*Secondly*, The *Practice* of the Primitive times of *Christianity* sufficiently Declares the *Reconciler's* Proposition ( as taken absolutely and simply in it self ) to be false.

In the First place, if we consider the Authour of our Christian Religion *Jesus Christ*, and his *Practice*, we shall find,

That although *Christ* Instituted the *Sacrament* of the *Lord's Supper*, and commanded *Bread* and *Wine* to be used in the Celebration thereof,

Yet He ( even *Christ* ) left it to the prudence of the *Governours* of the *Church* to determine the *things Indifferent* in that Holy *Sacrament*.

As for instance, He left it wholly to the *Governours* of the *Church* to determine what kind of *Bread*, whether *Barley*, *Oaten*, or *Wheaten* ; whether *fine* or *course*, whether ( as among the *Jews* at the *Passover* ) *only unleavened*, or *leavened Bread*;

As also what kind of *Wine*, *Red* or *White*, whether *Wine only*, or *Wine* mixed with *Water*, as is the use of many *Churches* in Remembrance of *Water* and *Bloud* that issued out of *Jesus* his side on the *Cross*. In

like manner, *Christ* determined nothing, as to the *Priests* and *Ministers* Garments, nor as to the *Peoples* *Posture* and *Gesture* ( whether *Sitting*, *Kneeling*, or *Standing*, or *Lying along* ) at the Receiving of the *Sacrament* ; But he left these *indifferent things* wholly to the Determination of the *Governours* of every *National Church* : And, as *Christ* determined nothing in these particulars,

So, neither did the *Apostles*, nor does any part of the *Canonical Scriptures* Determine, what *Form* and *Liturgy*, what kind of Garments, what *Posture* and *Gesture*, the *Priests* and *People* shall use and observe in *Divine Worship*, and in Receiving the *Lord's Supper*, But leaves all such circumstances and things of Indifference unto the Prudence of the *Supreme Governours*.

Counterterm. c. 4. p. 41. And therefore, it is judiciously noted by the Counterterm,

That although the *Sacred Scriptures* are a perfect Rule for *Faith* and *Doctrine*, yet they do not lay down particular *Rules* for particular *Discipline* and *Modes* of *Worship* ; Nor do they determine that in such a particular *Garment*, *Posture* or *Way*, and in no other, All Nations shall in the *Sacrament*, or in *Divine Worship* serve God.

For God ( in his infinite Wisdom ) has left the Particular *Rules* of *Discipline* and *Modes* of *Worship*, unto the Care, Wisdom and Prudence of the *Supreme Magistrate* to determine.

Onely, the *Scriptures* lay down certain General *Rules*, which the *Supreme Magistrate*, and all *Imposers* of *Laws* ( whether *Civil* or *Ecclesiastick* ) are bound in Conscience to observe; such as,

1. To enact, and doe all things to the *Glory of God*.

2. To doe all things with *Decency and Order*.

3. To be *Moderate* towards all Men, that is, not to be *bitter and wrathfull*, but *meek and mild* towards all men, as far as Law and Reason will permit, \* with all *Resolution and Firmness* of Mind to hold fast the *Form of sound words*, of *Good Order and Discipline*; it being inconsistent with the Honour, Trust and Dignity of the *Superiours and Governours*, to be toft to and fro with every wind of Doctrine, or Popular Persuasion.

\* *Vid. Mr. Evans Excellent Discourse on the True Notion of Moderation, Preached before the Lord Mayor of London.*

This is the *Moderation*, and these are the *General Rules* which the *Scriptures* injoin the *Legislatours* to observe in their Impositions of *things indifferent*.

As for the *Ancient Councils and Fathers*, they declare ( by their practice ) the *Lawfulness*, and sometimes the *Necessity* of Imposing things Indifferent, as Conditions of *Church-Communion*.

Take for instance,

The First *Christian Council* that ever was, to wit, that at *Jerusalem*, where *St. James* ( Bishop of *Jerusalem* ) presided; In which, *Abstention* from the use of things, Indifferent in themselves, was Imposed: Such as the *Abstaining from Pollutions of Idols*, i.e. from Meats and Drinks offered to Idols: and from things strangled and from blood: These things, in themselves, were good, for every creature of God is good, and nothing is to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer, 1 Tim. 4. 4.

And yet, the *Apostolical Council* Imposed the Abstaining from the use of these things, Good in themselves, as necessary conditions of Church-Communion, Act. 15. 20, 28, 29.

Prot. Recon.  
c. 8. p. 302.

It is confessed, That the *Reconciler* makes mention of this *Apostolical Council* at *Jerusalem*: But in his Notes upon it, he gives himself a *shrewd Box* on the Ear, p. 302. for his words are——

“The things imposed by the *Apostles*, were, in their nature, things *Unnecessary*—— But yet for preservation of the *Churches* Peace and Union, and for prevention of Scandal to the Believing *Jews*, they were necessary to be Imposed, as Conditions of *Church-Communion*, &c.

Now, from the *Reconciler's* words, we thus argue, *scil.*

That if the *Apostles* did Impose things *Unnecessary* and *Indifferent*, when they saw it necessary for the Good, *i. e.* for the Peace and Union of the Church, and for the prevention of *Schism* and *Scandal*; Then may the *King* and *Governours* Now Impose things Indifferent and Unnecessary, when they see it is Necessary, for prevention of *Scandal* and *Offence* unto the *Episcopal-Protestants*, who are the Only Supporters of the Established Government in Church and State: And *Thousands* of these Canonical, Pious *Conformists* do think in their Consciences, the present Ceremonies in the Church ought to be Continued, for the *Fame*, *Peace* and *Uniformity*, of the Glorious Church of *England*, which ever used them; And for their own great  
*Antiquity,*

*Antiquity, Decency and Utility; as Judicious Hooker* Hook. Eccles. Pol. 1. 5.  
*Argues.*

Farther, as the First *Christian* Council at *Jerusalem*, so the Four First *General Councils*, did Impose things Indifferent upon both *Clergy* and *Laity*, as Conditions of *Church Communion*; as any one may know, who will but consult their *Acts* and *Deeds*.

The observation of *Easter-Day*, whether on the *Jews Passover-Day*, or on the First Day of the week, was a thing Indifferent, and some observed it at one time, as did the *Jews*, others observed it at another time, as did the *Romanists*. But, for *Uniformity sake*, the First General Council at *Nice* (the Emperour *Constantine* being present) determined, That all *Christians* throughout the World should celebrate *Easter* on one and the same *Lord's Day* in the year. Euseb. in vit. Const. 1. 3. c. 18.

To Pray unto Almighty God on *Sundays*, whether *Kneeling* or *Standing* was in it self a thing Indifferent,

But yet, the General Council at *Nice*, for *Uniformity sake*, Imposed upon the People the Posture of *Kneeling* in Prayer-Time on the *Week-Days*, but *Standing* in time of Prayer on the *Lord's-Days*, commonly called *Sundays*. Canon 20.

And *Tertullian* informes us, that in his time, *Die Dominico jejunium Nefas ducimus, vel de Geniculis adorare, &c.* It was counted a Sin on the *Lord's-Day*, either to *Fast*; or to *Pray* and *Adore* God *Kneeling*. Tertull. Corona Mil. c. 3.

To *Dip*, or *Sprinkle* the Party Baptized, was a thing Necessary in Holy *Baptism* to be observed;

But, to *Dip*; or *Sprinkle* the Party Baptized more than *Once*, was a thing Indifferent.

But yet, by the *Ancients*, it was Imposed upon the *Clergy* and *People*, that the Party Baptized should be  
*thrice*

thrice Dipped or Sprinkled, in Reference to the Three Sacred Persons in the Holy Trinity. Hence that of Tertul. *Ibid.* *Tertullian*, *Dehinc ter Mergitatur*, &c. And the same Order was commanded upon the pain of Deposition. And *Zonaras*, on that Canon, saith, (as our Reconciler himself well notes) Τὸν μὲν ἐπιτηδεύειν κατὰ δύναμιν ἀρετῆς εἶναι. That it is an ungodly thing to dip in Holy Baptism but Once. *Tertullian* mentions many things Imposed upon the People as terms of Church-Communion, and he says, the Ground and Warrant for those Impositions was not the Scripture, but Ancient Custome and Tradition. *Harum & aliarum ejusmodi Disciplinaryum si Legem expostules Scripturarum, nullam invenies: Traditio tibi præten-detur Autrix, Consuetudo Confirmatrix, & Fides Ob-servatrix.*

*Tertul. Ibid.*  
*Apostolical*  
*Can. 49.*

*Tertull. Cora.*  
*Mil. c. 4.*

Thirdly, As Reason speaks a necessity of making Civil Laws for prevention of disorder, and confusion in the State, so Reason speaks it as necessary to make Laws Ecclesiastical for preventing the same Mischiefs and Inconveniences in the Church.

And when such Laws are made, and nothing can be found in them which is absolutely sinfull, then Reason, as well as Religion, commands Obedience to them.

As Moral Wisdom preserves Common Life, by ordering what is Convenient, so Civil and Ecclesiastick Wisdom preserves Life in the State and Church, by ordering what is Necessary and Expedient.

*Hook. Ecclef.*  
*Pol. l. 5. p.*  
*136, 138.*

“And (as the Learned *Hooker* notes) Whatever the Church, by her Ecclesiastick Authority shall, in matters of Order and Comeliness, probably think and define to be True or Good, must, in Congruity

“of



“ of *Reason* Over-rule all other inferiour judgments  
 “ whatsoever, and must be thought *Convenient*: And  
 “ all things in the *Church* which are void of *Supersti-*  
 “ *tion*, and are of long Continuance in the *Church*, are  
 “ things which edifie, and are not lightly to be alter-  
 “ ed: Nothing is unfit or inconvenient, which the  
 “ King and Governours shall think fit and conveni-  
 “ ent:  
 “ Unless the said thing imposed be against,

1. “ The Sacred *Scriptures*.

2. “ Right *Reason*.

3. “ The practice of *Piety*.

“ Whatever is otherwise thought to be inconveni-  
 “ ent by the Subject, it is the Result either,

1. “ Of *Pride*, or

2. “ Of an *unsetled Mind*, a *Metancholick phanoy*  
 “ and imagination, or

3. “ Of *Capriciousness*.

And now, let the *Reconciler* chuse, and tell us, which  
 of them is in the *Dissenters*, and is the Cause of their  
*Non-Compliance* with the King's Lawfull Commands,  
 as to things Indifferent.

Thus far, *Scripture*, *Councils* and *Reason* conclude  
 the *Reconciler's Proposition*, as considered absolutely  
 and



and simply in it self, to be false; for, by these Testimonies, it is a very great Truth, *scil.*

*That things Indifferent may, and sometimes necessarily ought to be Imposed, as Conditions of Church-Communion, Contrary to what the Reconciler has Suggested to the Vulgar.*

Secondly, If we consider the Reconciler's Proposition Relatively, as it Refers to the Circumstances our Church and State are in, then it will appear also to be very *False*, and *Unseasonably Propounded*.

The present Circumstances of our Church and State,

Are either { *Good,*  
or  
*Bad.*

Consider we them as *Good*, And then they are,

1. The enjoyment of present *Peace* and *Quietness*, in stead of the late *Intestine Wars* and *Rebellion*.

2. The enjoyment of good *Order* and *Settlement*, in stead of the late *Confusion* and *Anarchy*. God be Praised! Now, our *King* sits on his *Throne* of Inheritance: Our *Bishops* and *Clergy* are repossessed of their *Dues quoad Officium & Beneficium*, both as to *Office* and *Benefice*.

And the People, *Nobles*, *Gentry* and *Commons*, are now restored to their *Rights* and *Privileges*.

3. We

3. We enjoy *Justice* and *Equity*, in stead of the late *Oppressions*, *Extortions* and *Tyranny*: Our *King* demands and takes no more than what by *Law* is his Due. And the People receive and enjoy all that by *Law* and *Inheritance* is their *Right* and *Property*.

4. As to our *Impositions*, in reference to Religious Worship, they are all the very same which the *Primitive Christians* observed, who died *Confessours* and *Martyrs* for the Truth.

And they are not *more*, than were at the first *Reformation*, in *King Edward the Sixth's* and *Queen Elizabeth's* Reign, when there was, less *Talk*, but greater *Exercise*, of Conscience and of Godliness, than is now a-days.

Nay, in this our *Day*, there is an enjoyment of greater *Liberty* of Conscience, than ever was granted by any *Prince*, or by any *Law* or *Act* of *Parliament* whatever, since the *Reformation* in *England*.

For now, by *Act* of *Parliament*, Men of all *Persuasions* may, in their own Families, use what *Liberty* they please, as to their private Modes of Worship; which Freedom none could enjoy under *Popery*. Whereas, now, there is by *Law* a *Toleration* for all *Sects* and Religious Persons to *Meet*, not exceeding the number of *Five*, and to *serve God* after their own *Desire*.

And pray, What *Kingdom* is there in the *Christian* World, where, by *Law*, Greater *Moderation* and *Clemency* is shown, than this?

These are some of the *Good* circumstances our *Church* and *State* are in, at present: And therefore, for any man to desire that our present *Laws*, especially those of *Uniformity*, may be altered, it is really to desire,

That our present *Good* State and Condition may be *Altered*, especially in the *Church*, whose *Good* and Welfare does, and ought to go hand in hand with that of the *State*.

And although an *Alteration* of the *Established* *Laws* may possibly be for the *better*, yet, it is an *hundred* to one, but such an *Alteration* may be infinitely for the *worse*, if we duly consider the great *Divisions*, *Heats*, *Animosities*, and *Bloudy-Plots* on foot among us, and all under the Pretence of *Reformation*, and of setting up a more *boiy* and *purser* way of *Worship*, than what is *Established* by Law.

And therefore, these things considered, it seems to be the *wisest* and *safest* way, to keep our present *Station*, and to be what we are, that is, *Well* and *Prosperous*; Lest, by Changing, we prove to be otherwise, that is, *Convulsive*, *Sick* and *Unsettled* in both *Church* and *State*.

*Secondly*, If we consider our present circumstances as to the *Time* we live in, then, in truth, they are bad enough.

For our *Church* and *State*, as now established, have *Enemies* abroad, and ( which is worse ) at home.

The times we live in are full of *Deceit* and *Hypocrisie*, of *Divisions* and *Distractions*: full of *Plots* and *Treasons*, And these *Clandestine* *Treasons* are *Hatched* not onely by *Papists*, but also by *Dissenters*.

So that, our King and Governours have no real Friends, no *True Trojanes* to Trust unto, but onely the *Episcopal Protestants* of the Church of *England*; whose Honour and Glory it is, that they were never found Guilty of any Treasons or Plots against their King and his Government.

And in truth, it is impossible, They should ever be *Disloyal*, unless they shall renounce their own professed *Principles*, and act contrary thereunto: and then they would cease to be *Episcopal Protestants*.

Whereas, on the other side; it is impossible for the other *Parties*, whether *Papists* or *Dissenters*, ever to be constantly *Loyal* and *Faithfull* to the King and his Government, if they shall continue to act according to their own professed Doctrines, as has already been proved.

For, *Sinon* will ever be a *Sinon*. And if King *Priamus* shall hearken to his Advice, *Sinon* will persuade him to break down *Troy's Wall*, and let in the *Trojan-Horse*, and then in the Night-time of *Security*, *Sinon* (contrary to his Vows and Promises, his Plighted *Faith* and *Troth*, *Sinon*) will Betray the over-credulous King, and the (*Cæci furore*) *Citizens*, into the hands of the *Grecians*, and set City and all into a Combustion. Nirgil. Æn. l. 2.

And as my Lord *Verulam* observes, the *Wolf* will ever be a *Wolf*, though in *Sheeps Clothing*: And the *Fox* will ever remain a *Fox*: No Art nor Argument can ever prevail with the one, to lay aside his *Ravenging* and *Cruelty*; Nor with the other, to lay aside his *Deceit* and *Cunning*.

And therefore, it can be no part of *Prudence*, nor of *Fidelity*, in the *Shepherd*, to let either the *Wolf* or the *Fox* into the *Fold* among the *Flock*, lest the *Sheep*

Full. Hist.  
L. 9. p. 169.

and the *Lambs* become a *prey* to them both. Wherefore Queen *Elizabeth*, for the preservation of Peace and Good Order in Church and State, and for the prevention of Errour, Heresie and Schism, did wisely make a strict Law for *Uniformity*, and She Severely punished the Rebellious and Obstinate Offenders, Notwithstanding their great and earnest Plea of tenderness of Conscience for their *Non-Conformity*. And She hang'd some of the first *Independents* that ever were known to be in *England*, such as Mr. *Barrow*, *Elias Thacker*, and *John Coping*, for their Seditious and Treasonable Practices.

But to shew, that she could be *Mercifull*, as well as *Severe*, she graciously pardoned Mr. *Brown* the *Independent*.

But our present Gracious *King*, has, in Acts of Mercy, infinitely out-done Queen *Elizabeth*, for he has saved from Death many of the *Presbyterian* and *Independent-Regicides*, and has pardoned the whole Body of them for that and other their *Treasons*.

But, because he found, that they, and the rest of their *Dissenting-Brethren*, were restless, and by their daily Separations made a Dangerous *Schism* in the *Church*, and as Pernicious a *Faction* in the *State*, setting up Church against Church, Government against Government, and thus rendring the *Kingdom* Divided;

Therefore was the *King* and *Governours* forced to make Laws, to Restrain them, and to bring all things into their Pristine Order and *Uniformity*.

And forasmuch as the *Causes* and *Occasions* of the said *Laws* of *Uniformity* are still in *Being*,

Therefore, the said *Laws* themselves ought, in Reason and Prudence, to be continued, and to stand still in their full force and power.

And

And if our King should execute the Laws of *Uniformity* with Rigour and Severity, yet, His Majesty would doe no more than what the *Independents* in *New-England* have done for the Suppression of *Dissenters* among themselves.

For they Excommunicate and Banish all *Anabaptists* into *Long-Island*; All *Quakers* into *Road-Island*, or other parts; and all *Episcopal-Men* they Expell their *Territories*.

And it is not to be forgot, how Severely they dealt with Mr. *Dunster*, the first Master of *Harvey-College* in *Cambridge* in *New-England*, whom the *Independents* first Excommunicated out of their Congregational-Church at *Cambridge*, then deprived him of his *Mastership*, and Expelled him the said *College*, and after all they Banished him and his Wife out of their *Dominions*, upon Suspicion of his being an *Anabaptist*, or rather, as some believe, for his being an *Arminian*, and for uttering some words in favour of the Church of *England's Episcopacy*.

Nor may we pass by their Severity towards two or three *Quakers*, whom they *Hang'd*, for returning after *Banishment*, and for disturbing their *Congregations* in *New-England*.

Thus the *Reader* may see what Strict Laws the *Dissenters* (where they have power) do make, for maintaining their own *Ecclesiastick Orders* and *Impositions*, and how severely they execute them upon the *Offenders*.

And therefore, neither the *Dissenters* (nor the *Reconciler*) have any Reason to complain of our *King*, for want of an *Indulgence* and *Condescension* toward them, when by executing His Laws for *Conformity*, He does  
but

but give them their own *Measure*, and does onely *par pari referre*, Doe to them, as they doe to others.

This being Granted : We may now from the *Premises*, Rationally Conclude against the *RECONCILER* and his *Proposition*,

That, Considering the Circumstances of Treason and Rebellion, of Schisms and Factions, our *Church* and *State*, our *King* and *Governours* at present are Molested withall, Therefore, *Things Indifferent* ought *the rather*, by Strict Laws of Uniformity and Conformity, to be Imposed, as Conditions of *Church-Communion*.

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F I N I S.

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